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XVI.

THE RACES OF THE OLD TESTAMENT

A. H. SAYCE, LL.D.

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AMORITES

KING OF THE HITTITES
(WITH PIGTAIL)

JUDEAN
(CHIEF OF GANATA)

PHILISTINE

HITTITE SOLDIERS

JUDEAN
(PSEUDO-REHOBOAM)

By-Paths of Bible Knowledge

XVI

The Races of the Old Testament

BY

A. H. SAYCE, LL.D.

AUTHOR OF

'FRESH LIGHT FROM THE MONUMENTS'

'THE HITTITES, OR THE STORY OF A FORGOTTEN EMPIRE,' ETC.

THE RELIGIOUS TRACT SOCIETY

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PREFACE.

THE following pages must be received with the indulgence due to first attempts in a new field of research. Ethnology itself is but a young science, still busied in collecting its facts and arranging its materials; biblical ethnology is younger still. Indeed, it is only within the last three or four years that a study of the ethnology of the Old Testament has become possible. We owe the greater part of the materials upon which it must be based to that prince of living excavators and practical archaeologists, Mr. Flinders Petrie. The casts and photographs of the ethnographic types represented on the Egyptian monuments, which he made for the British Association in the winter of 1886–7, have at last given us a solid foundation upon which to work. To Mr. R. S. Poole belongs the merit of first calling the attention of anthropologists to the unexplored mine of facts preserved in the pictures of the ancient Egyptian artists, and to the leading members of the Anthropological Institute that of obtaining a grant for their reproduction. But the grant by itself would not have carried us very far; there were needed the seeing eye

and the observing mind of the explorer, to select the most typical and best preserved examples, and to photograph or model them with scientific skill. The results of Mr. Petrie's labours are given in the *Report of the British Association for the Advancement of Science* for 1887, in a report by Mr. Petrie himself on 'Racial Photographs from the ancient Egyptian Pictures and Sculptures,' and in a supplementary paper by the Rev. H. G. Tomkins on the 'Collection of Ethnographic Types in Egypt.' Further articles on the same subject have been published by Mr. Tomkins and Mr. Petrie in the *Journal of the Anthropological Institute*, and the *Babylonian and Oriental Record*, references to which will be found in the footnotes to the present volume. With characteristic generosity, Mr. Petrie has allowed an unrestricted use to be made of his photographs in illustrating the pages which follow. Those who desire a complete set of the photographs, which number several hundreds, can obtain them at the low price of 45*s.* from Mr. Browning Hogg, 75 High Street, Bromley, Kent.

Apart from these photographs there is little published material available for the student of Old Testament ethnology. Most of the Assyrian and Babylonian examples must be studied in the original bas-reliefs and terra-cotta figures in the British Museum; the figures of the Armenian soldiers depicted on the bronze gates of Balawat are reproduced in the plates accompanying the memoir on *The Bronze Ornaments of the Palace Gates from Balawat*, published by the Society of Biblical

Archaeology ; while the photographs of the early Chaldaean heads discovered at Tello, and now in the Louvre, will be found in the beautifully-executed plates (3, 6, 12, and 22) of de Sarzec and Heuzey's *Découvertes en Chaldée*.

The pictures and sculptures bequeathed to us by the Egyptians have, however, an ethnological value far exceeding that of other similar relics of Oriental antiquity. The Egyptian artist had an innate gift for portraiture ; he seized at once the salient traits in an individual face, and reproduced them with almost photographic fidelity. The trustworthiness of his likenesses can be proved in numerous instances. Doubtless at times he may have exaggerated some striking feature in the head of a foreigner, and Dr. Garson has remarked to me that in certain cases the forehead is made to recede unnaturally. But such exaggerations only bring into stronger relief a racial peculiarity, and it may after all be questioned whether the exaggeration is as great as it seems. At all events a comparison of the Hittite profile as drawn by the Egyptians with the profile as drawn upon the Hittite monuments by the Hittites themselves goes to show that the exaggeration was not on the Egyptian side. We have only to look at the heads in the inscriptions published by Dr. Wright in his *Empire of the Hittites* (plates viii and ix) to assure ourselves of the fact.

The Egyptian artists took as their models the prisoners whom the Pharaoh had led with him into

Egypt. They drew consequently from life, and it is astonishing what a close racial resemblance exists in every instance between the members of a group which comes from the same locality, in spite of the individual differences of detail which the artist has been careful to note. Though the individual face may have peculiarities of its own, the racial type presented by it can never be mistaken. Of course in the case of the Egyptians themselves the ethnologist has an assistance which he does not possess in the case of their enemies or allies. The portraits of the natives of the valley of the Nile which they have bequeathed to us in statuary or in painting, are supplemented by the mummies in which the actual features of the dead are still preserved. Professor Virchow's measurements of the skulls of the Pharaohs, whose mummies were found at Deir el-Bahari, illustrate the advantage this has been to the anthropologist.

In the course of the following pages more than one new fact will be found to be announced for the first time. Thus the geographical position of the Zakkur of the Egyptian monuments has at last been settled by a papyrus obtained last winter by Mr. Golénischeff, with the further consequence that they must be the Teukrians of Salamis in Cyprus. A definite habitation has accordingly been obtained for those enemies of Egypt who, in the age after the Exodus, descended upon her from the islands of the north.

Before concluding I must offer an apology for the repetitions which will be met with in the volume. They

have been due to the necessity of making the book intelligible to readers who are not ethnologists by profession. In fact one of my main difficulties in writing it has been to present a new department of ethnological study in a clear and readable form. Terms like dolichocephalic and leptorrhine must indeed occur, explanations must be given of the mode in which skulls are measured and the facial angle determined, but I hope that I have succeeded in making the scientific meaning of such terms clear to every reader, and in robbing the explanations of some portion of their repellent character. It must be remembered, however, that it is impossible to treat a scientific subject, if it is to be of any scientific value, in what is called a purely 'popular' manner. We may make science intelligible to the educated public; it ought to be the aim of every man of science to do so; but intelligibility is one thing, the inaccurate superficiality which is too often signified by 'popular writing' is another.

In one respect I have ventured to break the rule laid down for those who wish to gain the ear of a wide audience. I have given references in the footnotes from time to time for the statements made in the text. Many of the conclusions of ethnology are still disputed, and many of its facts, more especially those bearing on the races of the Old Testament, are hidden away in learned journals. For the sake of clearness I have often had to speak positively where the evidence does not yet amount to more than preponderant probability, and in such cases

it is right that those who wish to study the subject more in detail should know where to look for the facts relating to it. Where references are not given it means that the statement in the text is generally accepted, or rests (as in the case of the cuneiform inscriptions) on the authority of the author, or finally is one on which the Biblical ethnologist is not called upon to give a decided opinion. This is fortunately the case as regards the discussions connected with the prehistoric races of Western Europe.

My aim will be accomplished if I have succeeded in drawing the attention of Biblical students to a new and fruitful field of enquiry. Year by year we may expect fresh materials to be discovered, and new points of view to be opened up. What is chiefly wanted are workers and observers to utilise the discoveries that are made. I shall be content if I have sketched the main outlines of the path which they should pursue, and have stimulated others to investigate the origin and history of the races of the ancient world; diverse, indeed, in the eyes of science, but one in a common humanity and a common hope.

A. H. SAYCE.

AUGUST, 1891.

TABLE OF CONTENTS.

Chap.		Page
I.	The Science of Ethnology	9
II.	Language and Race	28
III.	The Tenth Chapter of Genesis	39
IV.	The Semitic Race	69
V.	The Egyptians	82
VI.	The Peoples of Canaan	100
VII.	The Hittites	130
VIII.	Africa, Europe, and Arabia	143
IX.	Conclusions	166
	Table of Races of the Old Testament	174
	Appendix	175
	Index	177

LIST OF ILLUSTRATIONS.

FRONTISPIECE.—

No. 1. Three Amorite heads from the top of the pylon of the Rameseum, time of Ramses II.

No. 2. Head of a Pulista, or Philistine, from the court of Medînet Habu, time of Ramses III.

No. 3. The king of the Hittites, with pigtail, from the facade of Medînet Habu, time of Ramses III.

No. 4. Hittite head from the Great Hall of Karnak (N. side), time of Ramses II.

No. 5. Three Hittite heads from the top of the pylon of the Rameseum. The reading of the name is not quite certain.

No. 6. Three small Hittite heads from the Great Hall of Karnak (S. side), time of Ramses II.

No. 7. Head of the chief of Ganata or Gath from the temple of Shishak, the contemporary of Rehoboam, at Karnak. The type is Amorite.

No. 8. Head of the chief of Judah-melech or Jehud-kam-melech, 'Jehud of the king' (probably the Jehud of Josh. xix. 45), from the temple of Shishak, at Karnak. The type is Amorite.

P. 92. Head of a Punite of Menthu from the pylon of Thothmes III. 3rd line, at Karnak.

P. 104. Head of a Syrian (or Punite?) from the temple of Thothmes III at Karnak (pylon by the sanctuary).

P. 106. Head of a North Syrian, plainly of Hittite origin, from the west wall of Luxor, probably of the time of Ramses II.

P. 107. Heads of Shasu or Bedawin from the Great Hall of Karnak, north side, time of Ramses II.

P. 108. Part of the group of Asiatics in the tomb of Noter-hotep at Beni-Hassan, time of the Twelfth Dynasty. The drawing is not ethnologically accurate.

P. 109. Head of a Menti-Sati (of the Sinaitic Peninsula) from the gate of Nekht-Hor-heb at Karnak. The type is strongly Jewish.

P. 123. Head of an inhabitant of Ianua on the Euphrates, in the country of Mitanni, the Aram-Naharaim of Scripture, from the Great Hall of Karnak, time of Ramses II.

P. 124. Head of a Rutennu of Hittite type, from the Great Hall of Karnak (north side), time of Ramses II.

P. 125. Head of an inhabitant of Damascus, from the temple of Thothmes III at Karnak (southern face of the pylon).

P. 127. Heads of inhabitants of Ashkelon of a Hittite type from the cross-wall of Karnak.

P. 153. Head of a Shakalsha from the façade of Medînet Habu, time of Ramses III. The type is Latin, and probably represents a Sikel.

P. 155. Head of a Shairdana or Sardinian from the façade of Medînet Habu, time of Ramses III.

P. 156. Head of a Hanivu or Ionian Greek, from the pylon of Hor-em-heb (Eighteenth Dynasty) at Karnak.

P. 159. Head of a member of the Western (or Libyo-European) race, from a painting on the wall of the tomb of Meneptah.

THE RACES OF THE OLD TESTAMENT.

CHAPTER I.

THE SCIENCE OF ETHNOLOGY.

WE are all familiar with the fact that mankind is divided into races. Modern literature is full of allusions to the Anglo-Saxon race, the Keltic race, the Latin race, and the like. We cannot look at a negro without feeling that he belongs to a different species of humanity from ourselves, to a different race in fact. Racial distinction is one of the first and most prominent facts which impress themselves upon the mind of the student of man.

Like most words which are in popular use, the word 'race' is often employed in a somewhat loose sense. Scientifically, however, it has a very precise and definite meaning. In the language of science, the terms 'race' and 'species' are equivalent in their application to man; whatever is signified by the one term is signified also by the other. In the case of the lower animals we can speak only of 'species'; man has appropriated to himself a special term to denote the species into which he is divided, and that term is 'race.' The science of ethnology is the science which deals with the races of mankind.

A race, then, is not a nation or a nationality or a community, or even a people. A nation may consist of more than one race; it is a body of men bound together by the possession of a common government and a common history, but not necessarily of a common origin. The British nation is a mixture of various races; the political union which has existed among them for centuries has made this mixture a nation. A nationality is that part of a nation which has preserved the memory of its common history. It is that part of a population which has grown into a community with similar laws, habits, and language. The possession of a common language is, in fact, the basis of a nationality, just as the possession of a common government is the basis of a nation and the possession of a common origin the basis of a race. The claims of a nationality must be decided on linguistic grounds, those of a nation on political grounds, while racial unity is determined by kinship in blood and physiological traits. A confusion of race with nationality has more than once brought with it disastrous political results.

The term 'people' is wider than those of 'nation' and 'nationality.' A people is a nation and more than a nation; it represents the population, whatever may be its origin or history, which exists in a particular geographical locality. On the other hand, its geographical application may cause it to be used in a narrower sense than the term 'nation'; 'the people of England' do not include the whole of the 'British nation.'

We must at the outset disabuse our minds of the old fallacy that race and language are synonymous. Language is no test of race; the same race may speak

different languages, and different races may speak the same language. We need not look further than our own island to discover the truth of this. English is spoken by men alike of Teutonic, Scandinavian, and Keltic blood. The Kelts of Cornwall speak the same language as the Scandinavians of the northern counties, or the Teutons of the east coast. On the other hand, the Kelts of Cornwall and Wales speak different languages, while within the limits of Wales itself we have a Welsh-speaking and an English-speaking population which nevertheless belongs to the same race. Perhaps the Jews afford the best proof of the futility of drawing ethnological conclusions from the evidence of language. Wherever the Jews have gone they have adopted the language of the country in which they have settled. There are numbers of Jews or persons of Jewish descent in England who know no other language than English, and who, on philological grounds alone, could not be distinguished from the ordinary Englishman. The sacred language of certain communities of Jews in South-eastern Europe is not Hebrew but old Spanish, that having been the language of their ancestors when they were expelled from Spain in the fifteenth century.

All that is proved by a community of language is social contact. The fact that the Kelts of Cornwall speak English proves that they have been socially in contact with Englishmen. It is astonishing how quickly and easily languages are borrowed by one people from another, and there are certain races which seem to display a peculiar readiness to adopt the language of others. Usually, of course, it is conquest which causes a people to adopt the language of another, the slave

or servant rather than the master being compelled to understand what is said to him. Latin was spoken throughout Western Europe and Northern Africa before the fall of the Roman Empire. But other causes besides conquest will bring about the same result. The Norman conquerors in France and Italy adopted the languages of the conquered; the necessities of trade superseded Hebrew by Aramaic in Palestine in the last few centuries before the Christian era, and the spread of Arabic through the eastern world has been due, not so much to the sword of Islam, as to the need of reading and understanding the Qorân in its original tongue.

The utmost that the ethnologist can derive from the testimony of language is a presumption that where he finds two peoples or tribes speaking the same language, further investigation may show him that they also belong to the same race. Language, we have seen, indicates social contact, and social contact often implies intermarriage as well. The Kelts of Cornwall and Wales have intermarried for centuries with the neighbouring population of England.

Intermarriage, however, produces only a mixed race, and it is not mixed races but pure races which the ethnologist wants to investigate. Moreover, as we shall see, even in a mixed race a large proportion of the individuals belonging to it fall under the definite types which characterise the several races of which it is composed. Though the race as a whole remains mixed, the individuals within it have a tendency to revert to the racial types of their ancestors on either the paternal or the maternal side. The most superficial observer has no difficulty in distinguishing at least two

different types among English-speaking Welshmen, one belonging to a slight, short, and dark race, the other to a thickly-built blond one.

The attempt to base ethnological conclusions upon philological evidence, to argue from similarity of language to similarity of race, has been the bane of archaeological speculation. We have been told that the same blood flows in our veins as in those of the dark-skinned Hindu, because the languages we speak are related to one another, and it has been assumed that all those who spoke Semitic languages in the old world belonged to the same 'Semitic' race. It is therefore necessary to insist upon the fact that race and language belong to two wholly independent provinces of study, and that the endeavour to confound ethnology and philology can result only in injury to both. The ethnologist must leave language to the philologist, while the philologist leaves race to the ethnologist; it is only the anthropologist whose sphere of science is wide enough to embrace both. But we shall have to dwell more fully upon this matter in the next chapter.

The subject-matter of ethnology, then, are the physiological characteristics of man, in so far as they serve to separate him into distinct species or races. It has to determine, in the first place, what these characteristics are, and then by their help to ascertain into how many races and sub-races the human genus is divided. This is the practical side of the science, a side which is slowly being worked out by careful observation and the collection of materials. When the materials have been all collected, and the observations made, it will be time to turn to the theoretical side of the science, and speculate on the origin of races and the causes which have

led to their creation. At present speculation upon such matters would carry us but a little way.

One of the most important characteristics that distinguish races one from another is the shape of the skull. Certain races are what is called dolichocephalic or long-headed, while others are brachycephalic or round-headed. These terms relate to the proportion of the length of the skull to its breadth. If its transverse diameter is to its longitudinal in the proportion of from 70 to 80 to 100 the skull is dolichocephalic; if it is in the proportion of from 80 to 90 to 100 it is brachycephalic. A skull which is in the proportion of 75 to 100 is a typically long one; a skull which is in the proportion of 85 to 100 is typically broad. Skulls below the proportion of 70 to 100 or above that of 90 to 100 are not met with, and many craniologists regard skulls in which the proportion is about 80 to 100 as mesocephalic or medial. Stature often corresponds to the form of the skull, a tall stature accompanying a long skull and a short stature a round skull.

Stature, however, is largely dependent on food and nourishment. Stunted growth is often the result of insufficient food, or exposure to insanitary conditions. Savage tribes which have been remarkable for their short stature before their contact with European civilisation, have increased in height and general size when in receipt of a regular supply of plentiful food. Stature by itself cannot be regarded as one of those physiological traits which separate race from race. It may be a racial characteristic, and is so in some instances; but in other cases it is dependent on the nourishment given to the growing child.

Even craniology is not always a safe guide. Skulls

may be artificially distorted from their natural form, and we know of tribes in which such distortions have been customary. The children of the Flathead Indians of North America, for instance, were subjected to an artificial flattening of the skull while their bones were still soft and plastic. Their heads were placed between pieces of board, which gradually brought them into the required shape. In dealing with ancient skulls, therefore, the craniologist must be on his guard against such deformations. Here, as elsewhere in science, it is unsafe to argue from 'a single instance.'

Apart from artificial distortions, however, the shape of the skull is one of the most marked and permanent characteristics of race. It is startling to see how unchangeably the same type of skull is reproduced, generation after generation, in the same race. Where more than one type of skull appears in a population we may safely conclude that more than one race is present. Where we find in the same family a long-headed member and a round-headed member, we may feel sure that the blood of two races is running in their veins.

The shape of the skull, in fact, is due to physiological causes which act from the moment of birth. When the transverse sutures of the skull unite before the longitudinal ones, the skull is dolichocephalic; where, on the other hand, the converse is the case, the skull is brachycephalic.

By the sutures of the skull are meant the lines of union between its various bones. These vary in different races. In the case of the lower races they are simpler than in that of the higher races, and disappear at an earlier period of life. As a consequence of this the skull becomes as it were a solid mass of bone, and prevents

the expansion of the cavity in which the brain is placed. Small single bones are sometimes met with in the sutures; one of these, called the 'Inca-bone,' and found towards the back of the head, is characteristic of certain South American tribes.

The weight and size of the brain are less important than the 'convolutions' which characterise it. It is true that on the whole the brains of the lower races weigh less and occupy less space than the brains of the higher races, but individual exceptions to the general rule are so numerous as to make 'cerebral capacity,' so-called, of little use to the ethnologist. On the other hand the brains of the higher races are distinguished by more complex convolutions than those of the inferior races, and though the subject requires fuller investigation than has yet been given to it, it is one which the ethnologist cannot afford to neglect.

Next to the shape of the skull the position of the jaws is perhaps the most valuable of ethnological tests. The greater the projection of the jaws beyond the line of the face, the more animal-like is the latter. Man alone has a true chin, as the chin disappears where prognathism or projection of the jaws exists to any serious extent. Prognathism is characteristic of the lower races, as it was of the early races whose skulls have been found in the caves of Northern Europe; the higher the race in the scale of humanity the less prominent are its jaws. It is not difficult to determine the degree of prognathism in a given skull. By drawing a line from the forehead to the most protrusive part of the jaws, and from that again to the point of the chin, we obtain what is termed 'the maxillary angle.' The acuteness of the angle necessarily depends on the prominence

of the jaws. The ethnological importance of the measurement may be judged when we find that whereas in the case of the average European the angle is one of 160°, in the case of the negro it is only 140°. The negro, in fact, stands almost as much below the European as he stands above the orang-outang, whose maxillary angle is 110°.

Prominent jaws imply the development of physical strength and appetite at the expense of the intellectual faculties. A race which is characterised by prognathism may be expected to be characterised also by powerful appetites, muscular vigour, and poverty of thought and imagination. Individual exceptions will of course be found to the general rule; thinkers may arise among prognathic races, and 'men of brutish mind' may exist among orthognathic races, but science is concerned, not with individual exceptions, but with the general rule.

Along with the 'maxillary angle' the ethnologist must take note of the 'facial angle.' This is formed by a line drawn from the forehead to the jaws as before, and a second line drawn at right angles to it which passes through the aperture of the ear. From the facial angle we can determine the prominence of the forehead and the size of the anterior part of the skull. It is a commonplace that a broad high forehead indicates intellectual capacity, while the development of the hinder portion of the head implies a corresponding development of the coarser animal qualities. It is instructive, therefore, to see how closely connected the maxillary and facial angles are with one another. Prognathism is accompanied by a low receding forehead; orthognathism by that with which Greek sculpture has made us familiar. While the facial angle of the Euro-

pean averages 80°, that of the negro averages 70°, and that of the orang-outang 40°.

The teeth again are often characteristic of a difference of race. Among some races they are remarkably large and sound, while other races are distinguished by their readiness to decay. Climate and food seem to have little to do with this; while the Egyptians have always been celebrated for the excellence of their teeth, their Nubian neighbours lose them very generally at an early age. Most of the black-skinned populations have wisdom-teeth with three fangs, which are cut early and are lost late, whereas the wisdom-tooth of the European has but two fangs, is cut late and lost early. The wisdom-tooth, however, is evidently disappearing from the mouth of the white race. The oldest skulls found in Europe have wisdom-teeth with three fangs each like those which still survive among the less developed races of mankind, and there is a well-marked tendency among the upper classes of European society for the wisdom-teeth to remain embryonic. In a large proportion of cases they are never cut at all. This may be due to the decreasing size of the jaw, which grows smaller with the increased development of the brain; the smaller the jaw the greater the difficulty the wisdom-teeth have in forcing their way through the gums.

The form of the nose and of the eyes may also distinguish one race from another. We are all familiar with the flat nose and wide nostrils of the negro, with the somewhat hooked nose of the Jew or the Beduin, and with the oblique and rounded eyes of the Chinaman or Japanese. Indeed the 'orbital index,' as it is technically termed, differs widely in different races. In the Mongolian the orbit is nearly circular, being sometimes

in the proportion of 93·100, while skulls have been discovered in the ancient cemeteries of Gaul in which the proportion is as much as 61·100. The thickness or fulness of the lips again is a racial feature, characteristic of the African, and found also in the Egyptian and the Jew.

Still more distinctive is the character of the hair. In some races it is straight, in others curly, in others again like wool. The difference depends upon its form. The nearer the shape of the individual hair is to a cylinder the flatter it will be. The woolly hair of the negro is due to the fact that his hair is oblong in form, while the hair of the Mongolian or Malay, when examined under a microscope, proves to be round, and consequently is straight and lank.

The amount of hair on the body, again, varies in different races. The Ainos, the aborigines of Japan, are thickly covered with it so as almost to resemble animals; the Mongol and American, on the other hand, are distinguished by its absence; while the Australian and most of the European races possess it in considerable quantities. Artificial attempts to eradicate it, even when extended through many generations, do not seem to produce any effect.

The colour of the hair, moreover, is an important test for determining racial affinities. The white race is separated by it into three well-marked varieties. The Scando-German with his 'pasty-white' complexion has pale or straw-coloured hair; the hair of the freckled Kelt or Kabyle of Northern Africa is of a golden red, while the other members of the blond race have black hair, or a red hair which is merely a variety of black. The darkness of the hair will of course vary in intensity,

but in all cases it must be distinguished from the brown or auburn hair which is the result of intermarriage between a dark-haired and a fair-haired race. Dark hair is usually accompanied by dark eyes; in the British Islands, however, and more especially in Ireland and Scotland, the so-called 'Goidhelic' stock is characterised by black hair and blue eyes.

The colour of the eyes is of less importance from the point of view of the ethnologist than the colour of the hair. Light eyes are one of the characteristics of the blond race, or at least of that portion of the blond race which is also characterised by fair hair. But whereas in the Scando-German stock the normal eye is pale blue or grey; in the Keltic stock the blue is deep and dark. The colour of the eyes, however, seems to be more readily affected by racial mixture than almost any other feature of the body, and its evidence, therefore, must not be pressed too far. Indeed, Dr. Beddoe has pointed out in his *Races of Britain* that it largely depends upon the amount of light to which the eyes are subjected. In a cloudy sky like that of the west of Ireland the organ is deprived of a portion of its colouring matter, blue eyes being the result, whereas where the sunshine is brilliant and constant the pigment is needed as a protection and the eyes remain black or brown.

Closely connected with the colour of the hair and eyes is the colour of the skin. This is the most obvious of all the distinctions between race and race, and was naturally the first to attract notice. The oldest attempt to construct what we may call an ethnographic chart—that made in the tomb of the Theban prince Rekh-mâ-Ra about a century before the birth of Moses—

divides mankind into the black negro, the olive-coloured Syrian, the red-skinned Egyptian, and the white Libyan. The inhabitants of southern Arabia and the opposite coast of Africa are coupled with the Egyptian on account of their colour, while the inhabitants of the Greek islands and the shores of Asia Minor are for the same reason coupled with the Libyan. It is true that the division is not strictly scientific; modern researches have shown that the Syrian and Egyptian belong to the white race, and that the ruddy skin of the latter is due to exposure to the sun. The ancient artists of Egypt, indeed, confessed as much; it was only the men who were painted red: the women, whose life was largely passed indoors, are represented with skins of a pale yellow.

The dark colour which is characteristic of race has nothing to do with climatic influences. The colour of the skin of the American native is pretty much the same, whether he comes from the cold highlands of Canada, from the tropical swamps of Central America, or from the dense forests of Brazil. In Northern Africa we find the fair-skinned Kabyle and the swarthy Bedawin living side by side in precisely the same manner and under the same conditions of climate and food. For the last six thousand years or more Egyptians and Nubians have dwelt in the same valley of the Nile; except where he has intermarried with his darker neighbour, the Egyptian still remains a member of the white race, while the skin of the Nubian is almost as black as that of the negro.

The dark colour of the black races is due to a pigment which is spread over the true skin immediately beneath the epidermis or scarf-skin. Indeed, in the case of the

negro, at all events, it is found even in the muscles and brain. The pigment mainly consists of carbon excreted by the lungs in the form of carbonic oxide, and deposited from the capillaries upon the skin and membranes. Decreased action of the lungs accordingly implies an increased deposit of colouring matter. Anything which stimulates the capillaries will have the same result, and it is on this account that exposure to the sun so frequently tans the skin. Such tanning, however, is never permanent and cannot be inherited. It is wholly distinct from the dark tint which distinguishes the skin of the Italian or Spaniard, and still more from the brown hue of the Malay and Polynesian.

It is probable that a dark skin was characteristic of primitive man. We can explain how the black pigment could have been lost; it is more difficult to explain how it could have been acquired. In an arctic climate animals tend to become what has been called 'permanently albinoised'; the bear assumes a white fur and the fox and hare adopt the colour of the snow around them. Some years ago an ingenious book was published by a German writer, Dr. Poesche[1], the object of which was to prove that the white Aryan race originated in the Rokitno marshes which extend between the Niemen and the Dniepr in Russia. His theory was based on the fact that the fauna and flora of the marshes have acquired for the most part a white or 'albinoised' hue. The theory has not, however, stood the test of criticism; the Aryan stock does not represent the whole of the white race, and archaeology has made it clear that Western Europe was inhabited by races akin to those of the present day long before the Aryan

[1] *Die Arier*. Jena, 1878.

variety could have branched off from them either in the Rokitno marshes or elsewhere.

Thanks to geology we now know that the appearance of man in Western Europe was coeval with the period when the larger part of our continent was still suffering from the rigours of an arctic climate. The 'glacial age' had not yet passed away; the British Isles were still the seat of huge glaciers, and the rivers of Southern France were frozen during the greater portion of the year. The conditions of life were the same as those which prevail in those northern regions of our globe which are inhabited by the polar bear and the white fox. Now Europe is, and always has been, pre-eminently the home of the white race. It would therefore appear probable that it was in Europe, during the long period covered by the close of the glacial epoch, that the characteristics of the white race stereotyped themselves.

The conclusion is confirmed by a fact which has been observed by travellers as well as by ethnologists. The colour of the different races of mankind is intimately connected with the geographical area to which they belong. Colour, in fact, is, for reasons still obscure to us, dependent upon geography. Europe and that portion of Northern Africa and Western Asia which in the glacial age formed part of Europe, before the creation of the Mediterranean Sea, are the primitive home of the white race; Africa, to which Papua and Australia must be added, is the cradle of the black races; the yellow race is confined to Eastern and Central Asia; the brown race to the Malayan district and Polynesia; and the copper-coloured race to America. Brown, copper-coloured, and yellow may alike be regarded as faded varieties of a primitive black

tint still retained in its purity by the negro, while the process of discolouration has proceeded to its furthest extent in the case of the white. That the characteristic colours should have been so indelibly imprinted on the several races to which they belong that mixture of blood alone has caused them to change since the earliest period to which we can trace them back on the monuments of Egypt, proves the length of time during which the ancestors of each were once subjected to certain climatic and geographical influences. The races depicted by the Egyptian artist four thousand years ago are still to-day what they were then; neither in colour nor in any other of the characteristics which the eye can readily perceive has there been any change. In the early youth of mankind the human frame seems to have been more plastic than in those later ages when the traits which separate one race from another had been fixed once for all.

A portion of the white race still bears the traces of its darker origin. The pigment which is distributed equally over the whole skin in the darker races, is deposited in patches only in the case of persons who are freckled. It is commonly supposed that freckles are the result of sunburn. This however is an error. Exposure to the sun will doubtless increase the freckles of the skin by stimulating the action of the capillaries; but the colouring pigment is already present, and freckles will be found to exist on portions of the body which have never been exposed to sun or air. The freckled Kelto-Libyan race of North-west Europe and Northern Africa has been discoloured and 'albinoised' to a less degree than the Scando-German with its purely white unfreckled skin.

Attempts have often been made to determine the

moral and intellectual traits which distinguish the various races of mankind. That such distinguishing traits exist is admitted on all sides. We talk about 'the impulsive Kelt,' 'the dogged Anglo-Saxon,' 'the brilliant but unstable Greek.' But anything like a scientific determination of the psychological character of a race is at present exceedingly difficult, if not impossible; the materials for making it are still wanting. We cannot even guage the intellectual capacity of a race. It is generally asserted, for instance, that the intellectual growth of a negro ceases after the age of thirteen; and yet there have been negroes like Toussaint or a recent ambassador from Liberia[1] who have shown themselves the equals in intellectual power of the most cultivated Europeans. The members of the white European race are apt to consider themselves the intellectual leaders of mankind; nevertheless their appearance on the scene of history was relatively late, and the elements of their civilisation were derived from the natives of the East. To this day a Russian peasant cannot be placed on a higher intellectual level than his Tatar or Mongol neighbour, and three thousand years ago a Babylonian or Egyptian traveller in Europe would have had as much reason for assuming the intellectual inferiority of the populations he found there as a modern European traveller has to-day in the wilds of Southern America. The results of missionary labour among the apparently helpless Fuegians obliged Darwin to confess that he had been mistaken in supposing those outcasts of humanity to be incapable of rising in the social scale.

It is the same with the moral as with the intellectual

[1] Dr. E. W. Blyden.

qualities. We are often told, for instance, that the Scando-German has a sense of truth which is not found among the other races of mankind. But the value of such general assertions is very doubtful. We do not at present know how far the character of a people is due to the racial elements which exist in it, how far to its past history and the circumstances in which it is placed.

There is one point, however, in which we can say without hesitation that races differ from one another. This is in susceptibility to disease and the power of bearing physical pain. The negro is almost impervious to the yellow fever and malaria which decimate the whites who live beside him; on the other hand, the coloured races are peculiarly subject to small-pox and pneumonia, and measles are singularly fatal to the natives of Polynesia. Savages will survive surgical operations which would kill a European, while they will succumb to diseases which the European would soon shake off. This is doubtless due quite as much to difference in culture as to difference in race. There are cases, however, in which the savage is found to resemble the European, while among Europeans themselves the tendency to contract certain diseases is often confined to particular districts or populations. The Kelts of Western Britain, for example, seem to have the same tendency to pneumonia as the Nubians of the Upper Nile, while the Italians are as free from it as the natives of Egypt. In such cases the difference cannot be explained merely by a difference in the habits of daily life. We must call to our aid other causes besides those which have to do with the degree of culture attained by a particular race. The Chinaman is on a higher level of culture than the Berberine boatman of the Nile, yet

he will endure physical pain with a stolidity which is impossible to the Berberine[1].

But it must be remembered that the science of ethnology is still in its infancy. It is one of the many sciences of which the nineteenth century has witnessed the birth, and among these sciences it is one of the youngest. Its students have already collected a large mass of materials upon which to build its superstructure; but these materials belong rather to the physiological framework of man and the external influences that surround him than to the more subtle forces of the moral and intellectual world. These latter are difficult to seize, distinguish, and arrange, and it will be long before the facts connected with them can be ascertained with the same amount of certainty as the relative size of the skull or the number of convolutions in the brain. For the present, at least, we must be content with those racial characteristics which can be seen and handled, measured or weighed; the scientific appraisement of the mental and moral characteristics which even now we may fancy we can trace must be left to the care of the future.

[1] It has hitherto been believed that the negroes in the southern states of North America have, since their emancipation from slavery, been multiplying much more rapidly than the whites. The census of 1890 has, however, disproved this supposition, and shown that in reality the white population has increased at the rate of 24·67 per cent., while the increase in the coloured element has been only 13·90 per cent. (*Census Bulletin*, No. 48, March, 1891.)

CHAPTER II.

LANGUAGE AND RACE.

MAN is separated from the lower animals by the possession of language. No tribe, however barbarous, has yet been found which has not a language or dialect of its own. And not unfrequently the language of a savage people betrays a delicacy of structure, a complexity of grammar, and a wealth of vocabulary which excite the wonder and admiration of the philologist. The languages of America possess a grammar so difficult and complex as almost to baffle the memory of the learner, and even the wretched Fuegians, who seemed to the youthful Darwin hardly higher than brute beasts, proved, when brought under the civilising influences of missionary effort, to possess vocabularies of five or six thousand words. On the other hand, none of the lower animals has ever acquired the faculty of intelligent speech. The words uttered by the parrot are uttered with little understanding of their real meaning, and though the dog may understand the command addressed to him, he is unable to reply to it except by action. The *cebus azarae* of Paraguay, it is true, is said to utter six different sounds which excite six different emotions in other members of the species, but out of these elementary sounds it has never been able to form an articulate speech. Go where we will, we find man distinguished from 'the beasts that perish' by

the gift of speech, just as he is also distinguished from them by the art of making fire.

But language is a characteristic of man as a whole and not of any particular section of the human family. It separates him from the lower animals; it does not serve to separate one race of mankind from another. In other words, language is not a test of race.

The fact has to be kept well in view from the very outset of our ethnological researches. The confusion between language and race which marked the earlier history of the sciences of philology and ethnology has been productive of infinite injury to both. Amateur ethnologists are still prone to argue from similarity or identity of language to similarity or identity of race, and to discover a relationship in blood between the dark-skinned populations of Bengal and the white races of Europe because the languages they now speak can be traced back to a common source.

It does not require an extensive knowledge of history to learn how utterly fallacious such an argument is. As has been already observed in the last chapter, we need not look beyond the limits of our own islands to see that races diverse in origin may yet speak the same language, while different languages may be spoken by members of the same race. The Kelts of Cornwall have forgotten the language of their forefathers and now speak English, while the descendants of the primitive Iberian population of Ireland speak, some of them English, and others Erse. The language of the English Jews is English, like that of the negroes of the United States. On the other hand the Scandinavians of the Orkneys and Shetlands no longer speak the language of their Icelandic or Norwegian kinsfolk, and in Wales, Ireland, and

Scotland we find a race whose mother-tongue is in some cases English and in others a Keltic dialect.

What is true of the British Isles is also true of the rest of the world. Under the Roman Empire the various races of the West had not only to obey one law, but also to learn the language of the imperial city, so that when the empire fell Latin was the common speech alike of Northern Africa, of Spain and Italy, of Gaul and Britain. The Teutonic barbarians who poured into the devastated provinces soon adapted their speech to that of the subject populations, and the modern languages of France and Spain and Italy were the ultimate result. At a later date the Northmen in Normandy and Southern Italy quickly forgot the language they had brought with them and adopted that of their conquered vassals; while in Britain, on the contrary, the natives accustomed their lips to the speech of the Saxon or Scandinavian invader, or even of the French-speaking Norman who followed him. In the East, Hebrew and Phoenician, Assyrian and Babylonian, were all supplanted by the dialect of the Aramaean tribes of Syria and Northern Arabia, and Aramaic in its turn was supplanted by the Arabic of Mekka after the triumph of Mohammedanism. Arabic has succeeded in superseding the old language of Egypt in spite of the tenacious conservatism of the Egyptian, the long resistance made to Mohammedanism by Egyptian Christianity, and the continued use of Coptic in the Egyptian Church. For more than two centuries Arabic has had no rival in the valley of the Nile, although the Coptic scribe never relinquished his control of the bureaucracy, and the Christians still outnumber the Mohammedans in the south of the country. Asia Minor, again, is a conspicuous illustration of the fallacy of

arguing from language to race. It was, and still is, inhabited by a variety of races, and the number of different languages once spoken in it must have been large. In the time of St. Paul the ancient language of Lykaonia still survived, at all events in country places (Acts xiv. 11), and St. Jerome tells[1] us that in his age there were still Kelts in Galatia and in the neighbourhood of Trêves who spoke a Keltic dialect. But Greek had long been gaining upon the earlier languages of the peninsula, and by the sixth century of our era its victory was complete. The ancient dialects were extinguished as completely as the ancient language of Etruria. From one end of Asia Minor to the other Greek, and Greek only, was known and spoken. Turkish conquests brought with them another linguistic revolution. Turkish took the place of Greek, and at the present day it is the language of the country and of most of the towns.

Language, then, is no characteristic or test of race. What it indicates is not racial descent but social contact. The fact that the Kelts of Cornwall speak English like the Jews of London or Manchester proves that the population with which they have been brought into daily contact for a long number of years is one that speaks English. Community of language points to conquest or servitude, to commercial intercourse or religious influence on the part of one or other of the populations between whom it exists. Religion seems the most powerful instrument for the introduction of a new language among a people, and next to religion, slavery. Commerce, too, has a potent influence, and if English is destined to become the language of the world, as is thought by

[1] *Prolegomena* to the Epistle to the Galatians.

some, it will be in large measure the effect of English trade.

Perhaps the chief cause of the belief that language is an index of race has been a confusion of race and nationality. Language is the principal bond which binds and keeps a nationality together; a common government and a common law, it is true, are the external forces which prevent it from breaking apart; but a common language appeals to the sympathies and sentiments of the nation, and where it is absent the cohesion can never be very close. Empires like that of Rome have instinctively realised the fact and devoted their energies towards forcing the imperial language upon all their subjects. It was the use of the French language which drew the sympathies of Lorraine and Alsace towards France rather than towards Germany; and the Russian Government has acted wisely from its own point of view in endeavouring to extirpate the Polish tongue.

The ethnologist, however, cannot afford to disregard altogether the evidence of language. In certain cases a common language raises the presumption that the populations which speak it are descended from a common ancestry. It may suggest to the ethnologist a particular line of investigation which otherwise might have escaped his notice. It was the philologist, for example, who first suggested the common origin of the Malayo-Polynesian race. He found that the languages spoken by the race implied a common mother-speech at no very distant period, and thus made it possible that the speakers also were derived from a common stock. It sometimes happens that almost the only clue to the affinities of the peoples of the past are the linguistic records they have

left behind them, and though these records can prove nothing more than the relationship of the languages they contain, they may yet provide the ethnologist with a starting-point for his own researches. The fact that the primitive language of Babylonia was agglutinative points to the non-Semitic character of the population which spoke it, a conclusion which is confirmed by the physiological traits of the few representations of the human form in Accadian art which have come down to us.

Social contact, again, where the two populations which are brought together belong to different races, cannot be neglected by the ethnologist. Two populations cannot be in such close touch with one another as for one of them to borrow the language of the other without a certain amount of intermarriage taking place. If the two populations represent two races, the result is mixture of blood. But mixture of blood, it is important to remember, does not produce a new race. The characteristic features of the various races of mankind have been so indelibly impressed upon them before the dawn of history that the fusion of two races has never been known during the historic period to give birth to a new race. The mixture of negroes and Europeans in America results after two or three generations in sterility. Where this is not the case the children revert to the type of one or other of the parents, generally of the one who for some reason or other represents the stronger and more enduring race. Though the small dark Iberian of the British Isles intermingled with the blond Aryan Kelt centuries ago, no new type has been originated. To the present day the so-called Keltic race preserves in all their purity the two ethnological types of which it is composed, and even in the same family it often

happens that some of the children belong to the one type, others to the other. Mixture of blood results only in sterility or reversion to an ancestral type—atavism, as it is usually termed,—not in a new race.

The predominant ancestral type is generally that which is native to the soil. It has by long-continued habit adapted itself to the climatic and geographical conditions of the country more thoroughly than the races that have followed it. Cromwell planted his 'Ironsides' in Tipperary, but the children inherited the ethnic qualities of their Irish mothers. In France and Southern Germany the short swarthy race whose remains are found in post-glacial deposits has in large measure supplanted the tall broad-shouldered Gaul of the classical age with his blue eyes and yellow hair. To find the modern brother of the latter we must go to Scandinavia and Northern Germany or the eastern districts of England and Scotland.

Here, then, we have an explanation of the fact that we cannot argue from language to race or from race to language. We can change our language, we cannot change our race. The English child born in China and ignorant of any other language than Chinese nevertheless remains an Englishman. Let him marry a Chinese wife; his children will inherit the racial characteristics either of himself or of their mother; they will not originate a third race which is a cross between the two. That it is otherwise in language is shown by 'Pigeon English,' where an English vocabulary has been blended with a Chinese grammar and a Chinese pronunciation.

In one respect, however, the distinctions of language follow to a certain extent the distinctions of race. Languages are classified either genealogically or morpho-

logically. Genealogically they fall into certain groups or families, each of which possesses a common grammar and stock of roots and has no relationship to any other. Thus the Indo-European languages—Greek, Latin, Scando-Teutonic, Litho-Slavic, Keltic, Iranic, and Indic—form one family, the Semitic languages another. Families of language, genealogically distinct, may be morphologically identical. By the morphology of a language is meant its structure, the mode in which the relations of grammar are connected with one another in a sentence. Certain languages, such as the Chinese, are isolating; that is to say, the relations of grammar are expressed in them by the simple juxtaposition of words. Other languages, like those of America, are polysynthetic. In these the sentence is represented by a compound, the parts of speech contained in it being denoted by the several elements of the compound. A large proportion of the languages of mankind are agglutinative, the relations of grammar being expressed by separate words which more or less retain a concrete meaning of their own. In some cases the agglutinative elements are affixed, or even infixed; in other cases they are prefixed. Certain families of speech, again, are incorporating; in these the objective cases of the pronouns are 'incorporated' into the verbal forms, 'I do a thing,' for example, being expressed by 'I-it-do a thing.' Lastly, there are the inflectional languages, in which the relations of grammar are symbolised by syllables which have no independent signification of their own. The inflectional languages may either be characterised by 'pure flection,' like the Semitic idioms, changes of grammatical meaning being represented by changing the vowels within a word, or by 'impure flection,' as in the Indo-European idioms,

where the grammatical relations are expressed for the most part by suffixes.

Now the morphological divisions of language are also geographical. The home of each morphological type of speech is limited to a certain geographical area. The polysynthetic languages are confined to America, where a single type of linguistic structure prevails from north to south, although the different families of speech, spoken within its limits and utterly unrelated to one another, are multitudinous. Languages of the isolating type belong to Eastern Asia, those of the agglutinative type which make use of affixes to Central Asia and the islands of the Pacific, those of the inflectional type to Western Asia and Europe. An incorporating language is spoken by the Basques of South-western Europe, while the larger part of Africa is occupied by tribes whose dialects are characterised by the use of prefixes. It is evident that besides 'families of speech,' in the strict sense of the term, which are connected together genealogically, there are also morphological families of speech, each of which has arisen in a separate part of the world. The morphological character of a language is, for reasons unknown to us, dependent on the geographical and climatic conditions of the country in which it originated. We may therefore regard it as, to a certain extent, a characteristic of race. A person whose mother-tongue is polysynthetic may be presumed to be of native American origin, the speakers of an agglutinative language which makes use of prefixes is likely to come from Central Africa.

But it is important to remember that it is only from the morphological point of view that the evidence of language can be safely employed by the ethnologist. Otherwise its study must be left to the philologist and

the historian. The similarities presented by two dissociated languages one to another are a test only of social contact. The adoption of a foreign tongue proves nothing as to the racial affinities of the borrowers. It throws light on a past epoch in their history; that is all. It is evidence as to their contact with the speakers of the foreign language, probably also as to their intermarriages with the latter. But, as we have seen, intermarriages do not produce a third race. The children inherit the peculiarities of either one or other of the parents; mixed breeds soon die out.

Two conclusions may be drawn from this fact. One is the remote antiquity to which we must refer the origin of the various races of mankind. Their several traits have been fixed once for all at a time when human nature was more plastic than it is at present, and when the conditions by which the first men were surrounded had a more powerful influence upon them than they have upon ourselves. Moreover, these conditions must have been in action during a long period of time. During the historical period man comes before us as an eminently migratory animal, a restless wanderer, who exchanges the snows of Siberia for the sun of India, or the deserts of Arabia for the temperate shores of the Mediterranean. But in the age when the races of mankind were marked off one from the other his restless instinct must still have been curbed. The ancestors of the several races of mankind must have been content to remain within the limits of the geographical area in which they found themselves. When at last they prepared to leave it, their special features had been already impressed upon them with an indelible stamp.

The second conclusion is that diversity of race must

be older than diversity of language. The distinctions of language do not follow the distinctions of race, and whereas it is impossible to change one's race there is no difficulty in changing one's language. Language, in fact, belongs to the second stage in man's existence, when he had become what Aristotle calls 'a social animal,' and was settled in communities, not to the first stage in which the great distinctions of race first grew up.

That there was such an earlier stage is proved by the possession of those common characteristics which, in spite of racial diversities, make all the world akin. We are all cast in the same mould, we are all, as St. Paul says, 'of one blood[1].' Our wants and infirmities, our desires and hopes, our feelings and emotions, are the same to whatever race we may belong. There is no race of mankind, however barbarous, which does not possess an articulate language, which does not know how to produce fire or defend itself by artificial weapons, or which has not some sense of religion. We have only to educate the most degraded of human races to find that the gulf which seemed to exist between them and ourselves was due only to different habits and traditions. Give the Fuegian the education of an Englishman, and he becomes an Englishman in ideas and life. Great as may be the diversity between race and race under the microscope of the ethnologist, the unity which underlies it is greater still. God 'hath made of one blood all nations of men for to dwell on all the face of the earth.' Black or white, red or yellow, we are all bound together by a common nature; we can all alike claim a common ancestry, and recognise that we have each been made 'in the image' of the Creator.

[1] Acts xvii. 26.

CHAPTER III.

THE TENTH CHAPTER OF GENESIS.

THE tenth chapter of Genesis has been called the oldest ethnological record in existence. But the statement is not strictly correct. On the one hand, in a tomb at Thebes belonging to Rekh-mâ-Ra, an Egyptian prince who lived a century before the Exodus, we find the races of the known world each depicted with its own peculiar characteristics. The black-skinned negro, with all the features which still characterise him, is the representative of the south; the white-skinned European and Libyan, with fair hair and blue eyes, is the representative of the north and west; while the Asiatic, with olive complexion and somewhat aquiline nose, comes from the east; and the valley of the Nile, like the 'land of the gods' in Southern Arabia, is occupied by a race whose skin has been burnt red by the sun, and who display all the traits that distinguish the Egyptian of to-day. Already in the sixteenth century before our era, the Egyptian artist had accurately noted the outward features of the several races of mankind so far as they were known to him.

On the other hand, the tenth chapter of Genesis is ethnographical rather than ethnological. It does not profess to give an account of the different races of the world and to separate them one from another according to their various characteristics. It is descriptive merely,

and such races of men as fell within the horizon of the writer are described from the point of view of the geographer and not of the ethnologist. The Greeks and Medes, for example, are grouped along with the Tibarenian and Moschian tribes because they all alike lived in the north; the Egyptian and the Canaanite are similarly classed together, while the Semitic Assyrian and the non-Semitic Elamite are both the children of Shem. We shall never understand the chapter rightly unless we bear in mind that its main purpose is geographical. In Hebrew, as in other Semitic languages, the relation between a mother-state to its colony, or of a town or country to its inhabitants, was expressed in a genealogical form. The inhabitants of Jerusalem were regarded as 'the daughter of Jerusalem,' the people of the east were 'the children' of the district to which they belonged.

When, therefore, we are told that 'Canaan begat Zidon his first-born, and Heth,' all that is meant is that the city of Sidon, and the Hittites to whom reference is made, were alike to be found in the country called Canaan. It does not follow that there was any ethnological kinship between the Phoenician builders of Sidon and the prognathous Hittites from the north. Indeed, we know from modern research that there was none. But the Hittite and Zidonian were both of them inhabitants of Canaan, or, as we should say, Canaanites; they were both, accordingly, the children of Canaan.

So, again, when it is said that 'Elam and Assur' were the children of Shem, it is to geography, and not to ethnology, that we must look for an explanation. Assyria, Elam, and Babylonia, or 'Arphaxad' as it seems to be called in the 'Ethnographical Table,' all bordered,

at one time, one upon the other. They constituted the three great monarchies of the eastern world, and their three capitals, Nineveh, Susa, and Babylon, were the three centres which regulated the politics of Western Asia. They were brethren not because the natives of them claimed descent from a common father, but because they occupied the same quarter of the world.

It is now clear in what light we are to regard the threefold division of the human world, so far as it was known at the time when the tenth chapter of Genesis was written. The three sons of Noah are each assigned a separate place of settlement,—Japhet in the north, Ham in the south, and Shem in the centre,—and are accordingly regarded as the fathers or ancestors of the nations and cities which occupied the regions belonging to them. The northern nations are the children of Japhet, the populations of the south are the children of Ham, the populations of the centre the children of Shem. In one case only was it necessary to group the same tribe under two different ancestors. The South Arabian tribe of Sheba spread far to the north, through the 'sandy' deserts of Havilah, and founded a kingdom which came into conflict with Assyria in the days of Tiglath-pileser and Sargon. It is consequently named twice, once as a people of the south under the head of Ham, once as a people of the centre under the head of Shem.

Attempts have been made to explain the names of the three sons of Noah as referring to the colour of the skin. Japhet has been compared with the Assyrian *ippatu* 'white,' Shem with the Assyrian *samu* 'olive-coloured,' while in Ham etymologists have seen the Hebrew *khâm* 'to be hot.' But all such attempts are of very doubtful

value. It is, for instance, a long stride from the meaning of 'heat' to that of 'blackness'—a meaning, indeed, which the Hebrew word never bears. Moreover, 'the sons of Ham' were none of them black-skinned, with the possible exception of a part of the population of Cush. Prof. Virchow has shown that the Egyptian, like the Canaanite, belongs to the white race, his red skin being merely the result of sunburn.

The ethnologist, therefore, must be content to leave the sons of Noah to the historian or the theologian. He must start from the fact that they were considered to have settled in each of the three zones of the known world, and that the nations who inhabited these zones at a later day were, according to the idiom of a Semitic language, their children and successors. It is with their children and not with themselves that the student of ethnology has to do.

The three zones formed a sort of square. They were bounded on the north by the Caspian, the mountains of Armenia, the Black Sea, and the islands of the eastern Mediterranean; on the south by the Indian Ocean and the highlands of Abyssinia; on the east by the Caspian and the mountains of Media and Elam; and on the west by the Libyan desert westward of the Nile. The northern zone descended as far south as the island of Cyprus and the ranges of the Taurus; the central zone included all Western Asia, except Canaan and Western and South-western Arabia. These last were comprised in the southern zone along with Egypt and the northern portion of the Soudan.

To our modern notions such a world seems very limited. But, if we put China out of sight, it embraced all the civilised part of the earth's surface. The civili-

sations of India and of America had not as yet arisen; elsewhere, with the exception of China, all was darkness and barbarism. It was in the valleys of the Nile and the Euphrates that the first civilised kingdoms of the world had grown up, and the first systems of writing been devised. Small as it may appear on our modern maps, the world of Genesis was the cradle of culture, the field in which the seeds of science were first sown, and the first harvests of human thought and invention were gathered in.

It was, moreover, a world which formed the meeting-place of many different races. It is true that the American, the Australian, and the Chinaman were unrepresented in it; but on the other hand the leading races of mankind were all to be found there. More than one variety of the white race had its representatives; the pale-skinned, dark-haired Alarodian, the blue-eyed Libyan, the dark-complexioned race of Southern Europe, the Semite of Arabia and Assyria, the Egyptian with his thick lips and good-tempered smile. The 'Turanian' was represented by the primitive population of Babylonia; perhaps also by the mysterious Hittite, with his yellow skin and Mongoloid features. Among the natives of 'Cush' were black-skinned negroes and Nubians, though the main bulk of the population was of Semitic or Egyptian descent. Truly it was a square of the earth's surface into which much was crowded that was interesting and important in the history of man.

Much light has been cast by modern research on the names of the cities and countries enumerated in the tenth chapter of Genesis. Almost every year brings fresh additions to our knowledge on the subject, and

helps to correct the erroneous or defective conclusions of earlier enquiry. The cuneiform records of Babylonia and Assyria and the hieroglyphic monuments of Egypt are fast clearing up the darkness which has so long enshrouded them. Nations of whom only the names were previously known are now, as it were, issuing forth into the light of day, and we can determine the geographical position of tribes and towns which have hitherto been the despair of map-makers.

The geography of Genesis starts from the north. It was on the mountains of Ararat or Armenia that the ark rested, and it was accordingly with this region of the world that our primitive chart begins. 'The sons of Japhet,' we are told, 'were Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.' Gomer is the Gimirrâ of the Assyrian inscriptions, the Kimmerians of the Greek writers. Their original seat was on the river Tyras or Dniester, from whence they were driven by the Skythians shortly before the first unsuccessful siege of Nineveh by Kyaxares of Media, and while Psammetikhos I was reigning in Egypt (B.C. 664–610)[1]. In a vast body they fell upon the northern frontier of Assyria, but there they were signally defeated by Esar-haddon in B.C. 677, and while some of them remained behind among the mountains of Kurdistan, the greater part fled westward into Asia Minor. Here they sacked the Greek city of Sinôpê, and finally overran Lydia on the shores of the Aegean. Gygês, the Lydian king, vainly endeavoured to stem the torrent of their attack; Sardes, his capital, was burnt by the barbarians, and he himself fell in battle against them. It was not until the reign of his son and successor that

[1] Herodotos i. 103–106, iv. 11, 12.

the Lydians succeeded in freeing themselves from their invaders, who seem to have been practically exterminated. The Kimmerians are referred to in the Odyssey (xi. 14), where they are described as living on the eastern shores of the Black Sea, shrouded in the mists and darkness of an unexplored land. They had not as yet descended upon Sinôpê, and so made themselves only too well known to the Greeks.

For an explanation of Magog we must go to the prophet Ezekiel. He tells us (xxxviii. 2) that Magog was the land of Gog, 'the chief prince' of Tubal and Meshech. Gog is the Gugu of the Assyrian inscriptions, the Gyges of the Greeks; and in Magog, therefore, we must see a title of Lydia. The name is evidently a compound of that of Gog; perhaps it represents the Assyrian *Mat Gugi*, or 'country of Gugu.' At all events another northern country known to the Assyrians is called indifferently on the monuments Zamua and Mazamua, from which we may infer that the first syllable was not regarded as a necessary part of the name.

Madai are the Medes, the Madâ of the Assyrians. We first hear of them in the cuneiform records under the name of Amadâ, about B.C. 840, when their country was invaded by the Assyrian monarch. They were at that time settled in the Kurdish mountains, considerably to the east of Lake Urumiyeh. Some fifty years later, however, we find them in Media Rhagiana, where they are called no longer Amadâ but Madâ. It was from the latter form of the name that the Greeks took the familiar 'Mede.' The Medes proper were an Aryan people who claimed relationship to the Aryans of Northern India and the Aryan populations of Europe,

and one of the tribes belonging to them was that of the Persians, who had established themselves further south, on the eastern shores of the Persian Gulf. But in classical times the older inhabitants of the regions into which the Medes migrated were classed along with them under the general title of 'Medes,' so that the name ceased to be distinctive of race. The confusion was doubtless assisted by the resemblance between the Assyrian name of the Madâ and that of the 'Manda,' or 'nomads.' It was the Manda, and not the Madâ, who founded the empire which had its capital at Ekbatana and was overthrown by Cyrus.

Sargon found Medic communities on the southern shores of the Caspian. They were governed by independent 'city-lords,' like the small states of Greece, not by kings. When attacked by an enemy, the cities under their several chief magistrates combined against the common foe, but at other times each seems to have acted independently of the other. This system of government, in which each small community claims to manage its own affairs under a local head, is curiously characteristic of the Aryan race. Wherever this race is met with in its purity, as, for instance, in modern Norway, we find the same impatience of external or central control. Aryan predominance in ancient Greece and Italy was similarly marked by the development of municipal freedom and a dislike of centralisation, and the republics of Northern Italy in the middle ages may be regarded as another example of the same spirit.

Javan is the 'Ionian' Greek. Cyprus was called the island of the 'Ionians' by the Assyrians, and it is probably to Cyprus rather than to Greece generally that reference is made in Isaiah lxvi. 19 and Ezek. xxvii. 19.

Cyprus, too, would seem to be meant in Genesis, since we are told that the 'sons of Javan' were Elishah and Tarshish, Kittim and Dodanim. Elishah is doubtless Hellas, not Elis, as has been sometimes supposed; in Ezek. xxvii. 7 it is said that 'blue and purple' were brought to Tyre 'from the isles of Elishah,' that is to say, from the isles of Greece. Tarshish is usually identified with Tartessos in Spain, not far from the modern Gibraltar. It was the furthest point reached in the western basin of the Mediterranean by the Phoenician and Greek traders. The ships which made the voyage were consequently known as the ships which traded to Tarshish, or more briefly, 'ships of Tarshish.' The phrase gradually came to be applied to any kind of merchant vessel, even to those which had never visited Tarshish at all.

Kittim was Kition in Cyprus, the site of which is now occupied by Larnaka. It was, however, a Phoenician and not a Greek settlement, a fact which strikingly illustrates the geographical character of the tenth chapter of Genesis. Kittim was a 'son' of Javan, not because its inhabitants were Greeks, but because it was situated in the 'Ionian' island of Cyprus. Dodanim, on the other hand, may represent a Greek colony. As will be seen from the margin of the Authorised Version, Rodanim is an alternative reading of Dodanim, and is probably the one to be preferred. In this case, it will denote the natives of the island of Rhodes. Rhodes had originally been occupied by Phoenicians whose tombs have been discovered in the ancient cemeteries of the island, but the Phoenician settlers were subsequently superseded by Dorian Greeks.

Tubal and Meshech, whose names follow that of Javan, are almost always coupled together in the Old Testa-

ment, and were famous for their skill in archery. In the Assyrian inscriptions the names appear as Tublâ and Muskâ, and they were known to the classical geographers as Tibareni and Moskhi. In classical days, however, their seats were further to the north than they had been in the age of the Assyrian monuments. In the time of Sargon and Sennacherib their territories still extended as far south as Cilicia and the northern half of Komagênê. Later they were forced to retreat northward towards the Black Sea, and it was in this region of Asia Minor that Xenophon and his Greek troops found their scanty remains[1].

Tiras is the only son of Japhet whose name continues to be obscure. Perhaps it represents the river Tyras, the early home of the Kimmerians; perhaps it is connected with the names of two countries in the neighbourhood of Carchemish mentioned by the Egyptian king Ramses III, Tarsh-kha and Tarsh-ba. Future research alone can be expected to settle the question.

Ashkenaz, Riphath, and Togarmah are stated to have been the sons of Gomer. A passage in the book of Jeremiah (li. 27) makes it pretty clear in what part of the world we are to look for Ashkenaz. Ararat, Minni, and Ashkenaz are there called upon to march together against Babylon; it is evident, therefore, that all three countries must have been neighbours one of the other. The decipherment of the cuneiform inscriptions of Armenia has fixed the geographical position of Ararat and Minni. Ararat was the district which lay between the Araxes and the mountains south of Lake Van, while the Minni adjoined the kingdom of Ararat on the east. Ashkenaz accordingly must have been

[1] *Anab.* v. 5.

precisely where an inscription of Sargon places the people of the Asguzâ, and we may therefore feel but little hesitation in identifying the two together. The Gimirrâ, or Kimmerians, are placed in the same locality by certain cuneiform inscriptions which relate to the closing days of the Assyrian Empire. In these the Gimirrâ are called the allies and companions in arms of the Minni, the Medes, and the Sapardâ of Sepharad (Obad. 20), thus explaining the relation which is said in Genesis to exist between Gomer and Ashkenaz.

On Riphath no light has as yet been thrown by the decipherment of the records of the past, and it is questionable whether the position of Togarmah has been satisfactorily determined. Prof. Friedrich Delitzsch has identified it with the Til-Garmi of the Assyrian inscriptions. This was a city in the district of Malatiyeh, in the extreme east of Kappadokia. But it is difficult to discover any connection between Til-Garmi and the Gimirrâ. Kappadokia, it is true, is called Gamir by the Armenian writers; but the name belongs to a late period, and is probably due to a belief that the Gomer of Genesis denoted the Kappadokian highlands. We learn from Ezekiel (xxvii. 14) that horses were imported from Togarmah; this, however, does not throw much light on the situation of the place, since the Kurdish mountains, as well as Asia Minor, were famous for their breed of horses. Still, it is probable that Togarmah lay in the western rather than in the eastern part of the northern zone of Genesis, since Ezekiel (xxxviii. 6) couples 'the house of Togarmah' not only with Gomer, but also with Tubal and Meshech and the land of Gog.

From an ethnological point of view the northern zone

was not inhabited by members of the same race. Kittim, as we have seen, was a Phoenician colony, and its inhabitants consequently belonged to the Semitic stock. In Tubal and Meshech we must see representatives of the so-called Alarodian race, to which the modern Georgians belong. This race was once in exclusive possession of the highlands of Armenia, and the cuneiform inscriptions found there were the work of Alarodian princes who established a kingdom on the shores of Lake Van. About B.C. 600 Aryans from Phrygia entered Armenia, overthrew the old monarchy, and imposed their rule upon the indigenous population. The bulk of the Armenians, however, still belong to the older race, though the language they have adopted was that of their invaders.

It is true that although Semites, Aryans, and Alarodians represent different races of mankind, they nevertheless all alike belong to the white stock, and may thus be said to be but varieties of one and the same original race. But even granting it to be probable that the various white races are all descended from a common ancestry, the fact cannot be proved, and it is possible that they may have developed out of more than one dark race. At any rate the ethnologist is bound to keep them apart, just as the philologist is bound to separate families of speech which, though morphologically the same, are genealogically distinct. The several characteristics of the different white races are too clearly marked out for science to confound them together.

The northern zone of Genesis is a geographical and not an ethnological division of the world, and hence it is that while it includes more than one distinct race, it does not possess a monopoly of the white stock.

The middle and southern zones are equally the seats of fair-skinned races.

The southern zone is described before the middle. 'The sons of Ham,' it is said, 'were Cush, and Mizraim, and Phut, and Canaan.' Cush embraces not only the Ethiopia of the classical geographers, but also the south-western coast of Arabia and the opposite coast of Africa as well. It thus corresponds to the land of Pun of the Egyptian monuments, as well as to Kesh or Ethiopia. It was inhabited for the most part by a white race whose physical characteristics connect them with the Egyptians. But in the southern valley of the Nile this race was in contact with two black races, the negroes, who once extended much further to the north than is the case at present, and the Nubians. The Nubians, in spite of their black skins, are usually classed among the handsomest of mankind, just as the negroes are among the ugliest. They are tall, spare, and well-proportioned. The hair is black and fairly straight, and there is very little of it on the body. The nostrils and lips are thin, the eyes dark, the nose somewhat aquiline. The flat feet with which they are credited are not a racial characteristic, but are due to their walking without shoes. As among the Egyptians, the second toe is longer than the first. Constitutionally the Nubians are delicate, and are peculiarly sensitive to pneumonia. They suffer also from early decay of the teeth, and are not a long-lived race.

It will be seen that in their physical characteristics they form a striking contrast to the negro, the black skin and hair alone excepted. The negro is dolichocephalic and prognathous, with broad nostrils, large fine teeth, and woolly hair. His iliac bones are un-

usually vertical, his forearm unusually long, the convolutions of his brain simpler than in the case of a European. He enjoys a good constitution, enabling him to withstand the malaria and yellow fever which are so fatal to the white man.

Mizraim, the brother of Cush, is the Hebrew name of Egypt. It signifies 'the two Mazors,' or walls of fortification. On the Asiatic side Egypt was defended from attack by a chain of fortresses, sometimes called Shur, or 'the wall,' by the Canaanites, and it was from this line of defence that the name of Mazor was derived. The name, however, did not apply to the whole of Egypt. It denoted only Lower or Northern Egypt, which extended from the sea to the neighbourhood of the modern Cairo. The rest of the country was Upper Egypt, called Pe-to-Res, 'the land of the South,' in ancient Egyptian, the Pathros of the Old Testament (Isaiah xi. 11). The division of Egypt into two provinces dated from prehistoric times, and has been remembered through all the vicissitudes of Egyptian history down to the present day. It was essentially 'the double land,' and its rulers wore a double crown. Hence the use of the dual form, 'the two Mazors,' in Hebrew. Here and there, where Lower Egypt is alone alluded to, the singular Mazor is employed[1], but otherwise the dual 'Mizraim' only is found throughout the Old Testament. The name of the northern province, of that part of the country which bordered upon Palestine and was therefore best known to the Jews, has been extended so as to embrace the southern province as well. But the fact that it was a southern province distinct from the province

[1] As in 2 Kings xix. 24, 'The Nile-arms of Mazor' (A. V. 'rivers of besieged places'), Is. xix. 6, xxxvii. 25.

of the north was not forgotten, and Mazor accordingly became Mizraim. It was otherwise among the Babylonians and Assyrians. Here the name of Mizir or Muzur remained a singular, although it is used to signify not merely Lower Egypt but Upper Egypt as well.

The inhabitants of Egypt are described as the offspring of Mizraim. There were the Ludim, the Lydian mercenaries with whose help the Egyptians had shaken off the yoke of Assyria and who are mentioned in other passages of the Old Testament (Jer. xlvi. 9, Ezek. xxvii. 10, xxx. 5); the Anamim, perhaps the inhabitants of On or Heliopolis; the Lehabim or Libyan mercenaries, who became sufficiently powerful to place a dynasty—that of Shishak—on the Egyptian throne; the Naphtuhim or Memphites, the people of the city of the god Ptah; the Pathrusim of Upper Egypt; the Casluhim in whom Prof. Ebers sees the coast-men; and the Caphtorim. The latter were the natives of the coast-land Caphtor, a name the explanation of which we owe to Prof. Ebers. It represents an Egyptian Kaft-ur or 'greater Phoenicia,' Kaft being the Egyptian title of Phoenicia. From an early period the coast of the Delta had been colonised by Phoenicians; its population had become almost wholly Phoenician in blood; and its extent gave it an importance which was recognised even by the mother-country. As compared with the narrow strip of rocky shore on which the Phoenician cities were built, the broad and fertile coast of the Delta was a 'greater' and better land. It was emphatically a 'greater Phoenicia' just as the southern coast of Italy was in the eyes of the Greek settlers in it a 'greater Greece.'

Caphtor was the original home of the Philistines, as

we learn from several passages of the Bible (Deut. ii. 23, Jer. xlvii. 4, Amos ix. 7). In Genesis the reference to them has been shifted from its original place; it should follow the name of the Caphtorim and not of the Casluhim. The Philistines, in fact, were the garrison established by the Egyptian kings on the southern border of Palestine. The five cities which they held commanded the coast road from Egypt to Syria (Exod. xiii. 17), and formed the starting-point of Egyptian conquest and domination in Asia. It was needful that they should be inhabited by a population which, though akin in race to that of Canaan, were yet subjects of the Egyptian Pharaoh and bound by ties of birth to the Pharaoh's land. They came indeed from Canaan, but nevertheless were not of Canaan. As long as Egypt was strong their devotion to her was unshaken; when she deserted them and retreated within the limits of her own territory they still preserved their individuality and refused to mix with the population that surrounded them.

The name which follows that of Mizraim in Genesis is still enveloped in mystery. Since the days of Josephus it has been the fashion to identify Phut with the Libyans; but this cannot be correct, since the Lehabim or Libyans are included among the sons of Mizraim. A broken fragment of the annals of Nebuchadnezzar has at last shed a little light on the question. We there read that the Babylonian king in the 37th year of his reign marched against Egypt, and defeated the army of Amasis, the Egyptian monarch, as well as the soldiers of the city of Phut-Yâvan or 'Phut of the Ionians.' We know that Amasis was a Philhellene; he had granted special privileges to the Greeks, had surrounded himself

with a Greek body-guard, and had removed the camp of the Greek mercenaries from the neighbourhood of Pelusium to that of Memphis. In 'the city of Phut-Yâvan,' therefore, we must see some city to which the Greek mercenaries were considered in a special manner to belong. It may have been the Greek colony of Kyrênê, from whence Amasis had obtained a wife. However this may be, Phut can no longer be said to remain without a record save in the Hebrew Scriptures. It was at one time the head-quarters of some of those Greek mercenaries who played so important a part in Egyptian politics in the age of Nebuchadnezzar and Cyrus, and we can thus understand why Phut is associated with Lud by the prophets when they threaten Egypt with its coming overthrow. Jeremiah (xlvi. 9) describes Egypt as rising up for war with all its mercenary troops, the Ethiopians and the men of Phut 'that handle the shield, and the Lydians that handle and bend the bow.' So, too, Ezekiel (xxx. 5) declares that Egypt shall fall with all her forces, Ethiopians and men of Phut, Lydians and Arabs. Like the Lydians, the men of Phut offered their services to others besides the Egyptians, and accordingly we find them along with the Lydians serving in the ranks of the armies of Tyre (Ezek. xxvii. 10).

Canaan bordered on Egypt, and the name is usually explained to mean 'the lowlands.' It originally denoted, in fact, the narrow strip of land which lies between the sea and the mountains on the coast of Palestine. Here the great cities of the Phoenicians were built, and it was from hence that the Phoenician ships started on their voyages in search of wealth. As time went on, the name of Canaan came to be applied to the land beyond

the mountains on the east. In the letters written from Palestine to the Egyptian court a century before the Exodus, and discovered among the ruins of Tel el-Amarna, Kinakhkhi or Canaan denotes the district which intervened between the cities of the Philistines and the country northward of Gebal. The latter was called the land of the Amorites. In the books of the Old Testament the word Canaan has acquired an even greater extent of meaning than it has in the tablets of Tel el-Amarna. The cities of the Philistines, as well as the barren region east of them, are alike included in Canaan. Even the Amorites have become Canaanites, like the inhabitants of Hamath far away to the north.

In the tenth chapter of Genesis, however, the limits of Canaan are described as properly extending only from Zidon in the north to Gaza and Gerar in the south, with an easterly extension to the Dead Sea. But 'afterwards' these limits were enlarged. 'The families of the Canaanites' were 'spread abroad,' so that Hittites, Amorites and Hamathites were all grouped among them.

Sidon, 'the fishers' town,' was, we are told, 'the first-born' of Canaan. To the south of it was Tyre, 'the Rock,' built on a small rocky islet at a little distance from the shore. An Egyptian traveller in the age of Moses tells us that water had to be brought to it in boats. Its temple of Baal Melkarth claimed a great antiquity; its priest informed Herodotos that it had been founded 2300 years before his visit to the spot. Northward of Sidon stood Gebal, called Byblos by the Greeks, one of the most sacred spots in the Canaanitish land. Its worship of the goddess Ashtoreth was famous throughout the civilised world.

The original land of Canaan was called Phœnicia by the Greeks and Kaft by the Egyptians. It is possible that both names were derived from the palms which grew luxuriantly there. *Kaph* and *Kippâh* signify a 'palm-branch' in Hebrew, and *phœnix* in Greek has the same meaning. But it is also possible that the latter word was derived from the name of the country in which the Greeks first became acquainted with the palm, not that the country took its name from the tree.

The 'language of Canaan,' as it is called by Isaiah (xix. 18), differed but slightly from Hebrew. The Hebrew tribes, in fact, like their kindred in Moab and Ammon, must have exchanged their earlier Aramaic dialects for the language of the country in which they settled. In no other way can we explain how it came about that the 'Syrian emigrant' (Deut. xxvi. 5) should have acquired the ancient language of Canaan. The adoption of the new language was doubtless facilitated by the relationship of the Aramaic dialects to Hebrew or Phœnician. They belonged to the same family of speech and bore the same relation to one another that French bears to Italian.

Heth, 'the Hittite,' who is named next to Sidon as a son of Canaan, was a stranger in the land. The primitive seat of the Hittite tribes was in the Taurus mountains of Asia Minor. From hence they had descended upon the fertile plains of Syria, and conquered a considerable part of the Semitic population they found there. The despatches sent to the Egyptian king by his governors in Syria about B. C. 1400 are full of references to the advance of the Hittite armies and requests for troops to be used against them.

The Jebusites are classed among the Amorites in

Josh. x. 5, 6, according to the correct rendering of the Hebrew text. They were the inhabitants of Jerusalem at the time of the entry of the Israelites into Canaan. But it is probable that they had not been long in the possession of the city. Some of the Egyptian despatches alluded to above came from the priest-king of Jerusalem, Ebed-tob by name. He was an obedient vassal of Egypt, but had been appointed to his office, not by the Egyptian monarch, but by the oracle of the god Salem, whose temple stood on Mount Moriah. We learn from his letters that Jerusalem was threatened by an enemy, who had already despoiled it of a portion of its territory, and whose head-quarters seem to have been at Hebron. Ebed-tob declares that if troops are not sent at once from Egypt, there is no hope of saving the city. Ebed-tob was the later successor of the priest-king Melchizedek, and no trace of the name of Jebusites appears in his despatches. Since Hebron was an Amorite town, we may conjecture that the enemy about whom Ebed-tob writes, consisted, in part at least, of Amorite Jebusites, and that the withdrawal of the Egyptian garrisons from Palestine immediately after the date to which the despatches belong allowed the Amorite foe to capture Jerusalem. It is possible therefore that Ebed-tob was the last of the old line of royal pontiffs.

The Amorite must be left to another chapter like the Girgasite and the Hivite. The Arkite was the inhabitant of Arka, a Phoenician city north of Gebal. Sin or Sina, from which 'the Sinite' derived his name, stood in the immediate neighbourhood. Arvad, now represented by the village of Ruâd, lay upon the coast and shared in the maritime trade of Tyre and Sidon. Zemar, on the

other hand, was inland. It had been the seat of an Egyptian governor in the time of the Eighteenth Dynasty, when Palestine and Syria were subject to Egypt. Subsequently it lost its importance like the other Phoenician towns which were not situated on the coast. Hamath, now Hamah, lay outside the borders of Phoenicia, and was built on the banks of the Orontes, far to the north. Hittite inscriptions have been found there, from which we may infer that it was once subjected to Hittite domination.

It will be seen that the tribes and cities of which Canaan is said to have been the father were related to one another only geographically. The blond Amorite and the yellow-skinned Hittite of the north had nothing in common from a racial point of view either with one another or with the Semitic tribes of Canaan. Geography and not ethnology has caused them to be grouped together.

We now pass to the third and last zone into which the world of Genesis is divided. 'The children of Shem,' we are told, 'were Elam and Asshur, and Arphaxad and Lud and Aram.' Elam, 'the highlands,' was the mountainous country east of Babylonia, of which Susa or Shushan was the capital. Its population was non-Semitic and their language was agglutinative. Asshur, or Assyria, on the other hand, belonged both in race and language to the Semitic stock. The features of the Assyrian, as pourtrayed upon his monuments, are of a typical Semitic cast, and his mental and moral characteristics were those of the Semitic race. The country of Assyria took its name from the old capital Assur, or Asshur, now represented by the mounds of Kalah Sherghat, a little to the north of

the junction of the Tigris with the Lower Zab. It is the town, rather than the country, which is referred to in the description of the rivers of Paradise where it is said of the Hiddekel or Tigris that it 'goeth eastward to Asshur' (Gen. ii. 14). But elsewhere in the Old Testament the name of Asshur signifies Assyria[1].

The founders of the city of Asshur and the kingdom of Assyria had moved northward from Babylonia. The Semitic language of Babylonia differed from that of Assyria only as the dialect of Middlesex differs from that of Oxfordshire. It was from Babylonia that the Assyrians had brought their religion, their customs, their art of writing, their science, and their traditions. Their gods were the gods of Babylonia, with the sole exception of the supreme Assur. They built their houses of brick in a land of stone and raised their temples and palaces on lofty platforms, because this had been necessary in the alluvial plain of Babylonia, where stone did not exist and protection had to be sought from the floods of winter. It was the ambition of those Assyrian kings who aimed at empire to be crowned in Babylon. Only so could their right to dominion outside the boundaries of Assyria itself be recognised and made legitimate. To become king of Babylon and the adopted child of the Babylonian Bel was to the Assyrian monarch what coronation in Rome was to the mediaeval German prince. But Babylonia had not always been in Semitic hands. Its earliest population belonged to another race, and the language which

[1] Except in Gen. xxv. 18 where 'Asshur' must denote the district occupied by the Asshurim of Gen. xxv. 3. It was to these Asshurim that Qazarnai belonged who is described in an Egyptian papyrus as a hero who fought with wild beasts.

they spoke was agglutinative. Attempts have been made of late to show that this language was akin to that of early China, and that between the first Chinese emigrants to the 'Flowery Land' and the pre-Semitic inhabitants of Chaldaea there was a racial as well as a linguistic relationship. However this may be, it was the pre-Semitic population, and not the Semitic intruders, to whom the origin of Chaldaean culture and civilisation were due. It was this population who were the inventors of the pictorial characters which developed into the cuneiform syllabary, they were the first to write on tablets of clay, they founded the great cities and temples of the country, and initiated the art and science, the literature and law, the systems of government and religion which the Semitic Babylonians afterwards inherited. Babylonia was divided into the two provinces of Accad in the north and Sumer or Shinar in the south; Accad was the first to fall under Semitic influence and domination, and it was here that the first Semitic empire —that of Sargon of Accad—took its rise. It required a longer time for the southern province of Sumer, the Shinar of the Old Testament, to pass into Semitic hands.

The Semitic occupation seems to have been effected partly by conquest, partly through the channel of trade. But it was a slow and lengthy process. The older population was never eradicated. In some parts of the country it was absorbed into the younger and intrusive race; in other parts the younger race was absorbed into it. The Babylonian people continued to the last to exhibit signs of their mixed descent; now it was the Semitic element which predominated, at other times the non-Semitic.

But the Babylonian Semites were not left in peaceful

possession of the country after their political fusion with its older inhabitants. From time to time invading hosts rushed down upon them from the neighbouring mountains of Elam. One such conquest has left its record in the pages of the Bible. From the 14th chapter of Genesis we learn that in the age of Abraham the paramount lord of Babylonia was an Elamite prince. At a later date the tribe of Kassi obtained a permanent footing in Babylonia and established a dynasty there which lasted for several centuries. A cuneiform tablet gives us a list of the most common words in the Kassite language, together with their significations. To what family of speech they belong is quite unknown.

Kassites and Babylonians intermingled together, and the long continuance of Kassite rule has been thought to explain the name of Kasdim given to the inhabitants of Babylonia in the Old Testament. Chesed, of which Kasdim is the Hebrew plural, has been explained as Kas-da 'the country of the Kassites.' But the explanation is more than doubtful, and it is quite as easy to derive Kasdim from the Assyrian verb *Kasâdu* 'to conquer,' so that the Kasidi or Kasdim would be the Kassite 'conquerors' of the Chaldaean plain.

In the Septuagint the Hebrew word Kasdim is translated by 'Chaldaeans.' In the Greek period 'Chaldaean' and 'Babylonian' had become synonymous terms, and Babylonia had come to be known as Chaldaea. But the Chaldaeans originally formed no part of the population of the country. In the inscriptions we first meet with the name of the Kaldâ or Chaldaeans in the ninth century before our era. It was the name of a tribe which lived in the great salt-marshes at the mouths of the Euphrates and Tigris southward of Babylonia. This

tribe, however, was destined to exert an important influence on the fortunes of Babylonia. Under Merodach-baladan they gained possession of Babylon (B. C. 721), and for twelve years Merodach-baladan was the legitimate sovereign of 'the people of Bel.' He was then forced to fly before Assyrian invaders, and though he returned once more to Babylon, it was for but a short time. Sennacherib ravaged Babylonia with fire and sword, and it became an appanage of the Assyrian crown.

But the part played by the Kaldâ in Babylonian history was not destined to end here. It has recently been made probable by Dr. Winckler that Nebuchadnezzar and his family were of Chaldaean descent. This would fully account for the position attained by the Chaldaeans in Babylonia and the predominating prevalence of their name. In the Greek and Latin writers it takes the place of all others. The whole Babylonian population is called 'Chaldaean'; all other elements in it are forgotten, and the Chaldaean alone survives. Hence it is that while in Hebrew the Babylonians are known as Kasdim, in the Greek of the Septuagint they become Chaldaeans.

It is probable that the Kaldâ or Chaldaeans belonged to the Semitic race. This at any rate was the case as regards the larger part of those who are meant by the Kasdim in the Old Testament. At the same time we must not forget that since the name of Kasdim is frequently used of the whole population of Babylonia it included other racial elements besides Semitic.

According to Gen. xxii. 21, 22, Chesed, the father of the Kasdim, was the brother of Huz and Buz and the uncle of Aram. Huz and Buz are the Khazu and Bazu

of the Assyrian inscriptions, Aramaean tribes settled in the northern district of Arabia. Aram denotes the Aramaean tribes who extended from the western frontiers of Babylonia to the highlands of Mesopotamia and Syria. They are the Arumu, Aramu and Armâ of the Assyrian monuments. Some of them, like the Puqudu or Pekod (Jer. l. 21), were even settled in Babylonia. Hence the relationship that existed between them and the Kasdim, which is expressed in Hebrew in the usual genealogical form.

In the tenth chapter of Genesis Arphaxad is the brother of Aram. He is placed next to Asshur with whom therefore he would have been in geographical contact. Now Arphaxad is written in the original Hebrew Arpha-Chesed, 'the Arpha of Chesed.' What Arpha means is doubtful. Professor Schrader connects it with the Arabic *'urfah* and accordingly renders the name 'the territory of Chesed.' Up to the present no light has been cast on the word by the Assyrian texts.

The name Lud which follows that of Arphaxad cannot be correct. The reading must be corrupt, though it is impossible to conjecture what it could originally have been. Lud or Lydia belongs to a different zone from that of the children of Shem, and, as we have seen, is already referred to under the name of Magog. There were no Lydians in the service of the Babylonian kings as there were in Egypt. We ought to have the name of a people or region which touched on Babylonia on the one side and on the Aramaean tribes on the other. What we should expect would be some name like that of the Manda, or 'nomads,' the Nod of Gen. iv. 16, who bordered upon Babylonia in the north-east.

Arphaxad was the grandfather of Eber or 'Hebrew.' 'Unto Eber,' we are told, 'were born two sons; the name of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan.' The tribes and districts of South-eastern Arabia traced their descent to Joktan. Among them we find Hazarmaveth, the modern Hadhramaut, Ophir, the famous sea-port and emporium of the goods of the further east, Havilah 'the sandy region,' compassed by the river Pison (Gen. ii. 11), and occupied by the sons of Ishmael (Gen. xxv. 18), and Amalek (1 Sam. xv. 7), as well as Sheba, the Saba of the native inscriptions, whose ancient capital is now represented by the ruins of Mareb in the south-western corner of Arabia. The kingdom of Sheba arose after the decay of that of Mâ'in or the Minaeans, and its rulers were already masters of Northern Arabia in the time of Tiglath-Pileser and Sargon (B. C. 733, 715). The queen of Sheba had 'heard of the fame of Solomon,' for the northern limit of her dominions adjoined the southern limit of his.

The northern frontier of the sons of Joktan was Mesha or Mash. Mash, as we learn from verse 23, was one of the four sons of Aram, Uz, the land of Job, being another. In the Assyrian inscriptions the country of Mas or Mash is frequently referred to. It was the northern part of Arabia occupying not only Arabia Petraea but also the Nejd to the south. Sargon tells us that his conquests had extended throughout the whole land of Mas 'as far as the river of Egypt,' and Assur-bani-pal found himself compelled to traverse its waterless wastes in his march against the Nabatheans.

There is one passage in the 'Ethnographical Table' of Genesis in which the geographical system on which it is

founded is departed from. This is the passage relating to Nimrod, the son of Cush, the 'mighty hunter before the Lord.' The name of Nimrod occurs once more in the Old Testament. In the Book of Micah (v. 6) 'the land of Asshur' and 'the land of Nimrod' are placed in parallelism one to the other. Both, it would seem, signify Assyria and consequently justify the marginal rendering of Gen. x. 11: 'Out of that land he —that is to say, Nimrod—went out into Assyria.'

But outside the pages of the Old Testament nothing is known of Nimrod. The monuments of Assyria and Babylonia have hitherto refused to divulge the name. Certain scholars indeed imagined that it might be the pronunciation of the name of the hero of the great Chaldaean Epic, but we now know that such is not the case. Nimrod still remains to be discovered in the cuneiform texts.

The kingdom of Nimrod began in Babylonia. Babylon, Erech and Accad in the North, Calneh in the south, were the chief seats of his power. From thence he moved northward and founded Nineveh and the adjoining towns.

Erech, the Uruki of the inscriptions, is now represented by the mounds of Warka. It was a centre of Semitic influence in Babylonia at an early period. But it was at Accad, in the immediate neighbourhood of Sippara, that the first Semitic empire was established. The fact that the only city of Sumir or Shinar included in the kingdom of Nimrod was the unimportant town of Kalneh, called Kul-unu in the native texts, seems to indicate that the kingdom was Semitic. This would account for the further fact that the future capital of Assyria was built by the 'mighty hunter' of Baby-

lonia. The name of Nineveh (Ninua) was a Semitic modification of that of Nina, an ancient city of Babylonia. It was from Nina, it would appear, that the founders of the younger Nineveh were derived.

The remains of Nineveh lie beneath the rubbish mounds of Kouyunjik and Nebi-Yunus (opposite the modern city of Mosul). Its walls embraced a vast circuit of land. Within these stood the palaces of the kings, the temples of the gods and the houses of the people, as well as the open squares in which the markets were held. These public squares are called Rehoboth 'Ir in Genesis, mistranslated 'the city Rehoboth' in the Authorised Version. To the south of Nineveh, where the mounds of Nimrud now stand, was Calah. Calah had been built by Shalmaneser I (B.C. 1300) who had made it for awhile the capital of the country. Between Calah and Nineveh lay the hamlet of Res-eni or Resen 'the head of the spring,' the source of the sweet waters with which the neighbouring population was supplied.

These geographical details will show that the passage relating to Nimrod—a departure though it may be from the general scheme—can yet justify its place in the chapter. It is an episode, but an episode which has a geographical rather than a historical or an ethnological interest. Nimrod is introduced, not so much because he is a hero, as because he is connected with the geography of Babylonia and Assyria.

Nevertheless the episode is one which does violence to the general geographical scheme. Assyria and Babylonia belong to the central, not to the southern zone, and are consequently correctly given under the head of Shem. From a strictly scientific point of view the

names of the cities which stood in them ought to be enumerated after the names of Asshur and Arphaxad. The introduction of the episode is due to a different conception from that upon which the rest of the chapter is based.

Apart from the episode, however, an analysis of the chapter proves abundantly its true character and purpose. It lays no claim to being an ethnological record. On the contrary, it tells us as plainly as language can speak that with ethnology and the ethnologist it has nothing to do. There may be ethnological documents in the Bible, but the tenth chapter of Genesis is not one of them.

CHAPTER IV.

THE SEMITIC RACE.

THE 'Semitic Race' owes its name to a confusion of ethnology with philology. A certain family of speech, composed of languages closely related to one another and presupposing a common mother-tongue, received the title of 'Semitic' from the German scholar Eichhorn. There was some justification for such a name. The family of speech consists of Hebrew and Phoenician, of Aramaic, of Assyrian and Babylonian, of Arabian, of South Arabian and of Ethiopic or Ge'ez. Eber, Aram, and Asshur were all sons of Shem, and the South Arabian tribes claimed descent from Joktan. In default of a better title, therefore, 'Semitic' was introduced and accepted in order to denote the group of languages of which Hebrew and Aramaic form part.

But whatever justification there may have been for speaking of a Semitic family of languages there was none for speaking of a Semitic race. To do so was to confound language and race, and to perpetuate the old error which failed to distinguish between the two.

Unfortunately, however, when scholars began to realise the distinction between language and race, the mischief was already done. 'The Semitic race' had become, as it were, a household term of ethnological science. It was too late to try to displace it; all we can do is to define it accurately and distinguish it care-

fully from the philological term, 'the Semitic family of speech.'

We have already seen that there are members of the Semitic race who do not speak Semitic languages, and speakers of Semitic languages who do not belong to the Semitic race. There are Jews who know only English or German or Spanish, while Arabic dialects are spoken by the Maltese and the Nubians of Southern Egypt. The ancient population of Babylonia was a mixed one, and it is probable that the predominant element in it remained non-Semitic to the end, although it had learned to speak a Semitic idiom. It is questionable whether the Phoenicians or Canaanites were of purely Semitic ancestry, and yet it was from them that the Israelites learned the language which we call Hebrew.

There is a sense, however, in which we may use the terms Semitic race and Semitic language convertibly. The Semitic languages are as closely akin to one another as the modern Romanic languages of Europe, and imply a parent-speech which stood in the same relation to them that Latin stands to the Romanic dialects. At a period so remote that the record of it is lost, the several Semitic idioms branched off from this parent-speech. But they were all distinguished by the same strong family features, more especially by a characteristic which is met with in none of the other languages of the world. This is what is usually known as the 'triliteralism' of Semitic roots. Most Semitic words are built upon a skeleton of three consonants, the grammatical meaning of each word depending on the vowels with the help of which the consonants are pronounced. Thus *'qatal(a)* means 'he slew,' *qâtil* 'a slayer,' *qutâl* 'slain,' *q'tol* 'slay,' *qatl, qitl, qutl,* 'slaughter.'

The principle of triliteralism is carried out with such regularity as almost to seem artificial. Even words which appear to have originally consisted of two consonants only have been made to conform to it. Such a characteristic can have imprinted itself upon the language only at a time when its speakers were isolated from the rest of mankind and lived by themselves in a compact community.

There are many evidences which go to show that this community lived in North-eastern Arabia and led the same nomad life as the Bedawin of to-day. The names of such animals and plants as are found in all the Semitic dialects point to this part of the world as the cradle of the stock. On the other hand, there are no indications of a settled life in a large city. Indeed the word *âlu*, which signifies 'city' in Assyro-Babylonian—the first of the Semitic languages to come under the influence of culture and civilisation—is the same as the Hebrew *ohêl* 'tent,' and primarily meant, not the city of civilised life, but the tent of the wandering nomad. In Hebrew the word retained its old signification of 'home,' and when it is said that the Levite of Beth-lehem was told by his father-in-law that he might 'go home' (Judg. xix. 9), the expression literally means 'go to thy tent.' The 'house' of the primitive Semite was nothing more than the temporary shelter he erected for himself in the desert; when he became acquainted with the palaces of Accadian Babylonia he had to borrow the non-Semitic term by which they were described, *ê-gal* or 'great house,' and adapt it to his own organs of speech, making it *êkallu* in Assyrian and *hêkâl* in Hebrew.

The circumstances in which it was placed make it probable that the primitive Semitic community consisted

practically of only one race. It is true that there may have been slaves or captured wives in its midst who belonged to another race; it is also true that the attractions of a wandering life may have caused individual members of neighbouring tribes or nations to join it from time to time. We know how largely the Gypsies have been recruited in such a way. But on the whole these additions to the community cannot have made much impression upon it. The geographical conditions of the country it inhabited preserved it from mixture and kept the race pure. The offspring of foreign wives would have inherited the physical characteristics of the stronger parent, and in this case the stronger parent belonged to the nomad race.

If ever, then, there was an instance in which language and race were convertible terms it was that of the primitive Semitic community. The peculiarities which mark off the Semitic languages from the other languages of the world, more especially the 'triliteralism' upon which they are built, are the creation of a single family of mankind which led a separate and isolated life at the time when these peculiarities were permanently fixed. If we would still find the Semitic race in its purity we must look for it in the locality in which its younger life was nursed, and among nomad tribes who still preserve, almost in their entirety, the characteristic features of the parent Semitic speech.

Northern Arabia was the early home of the Semitic stock, and it is in Northern Arabia that we still meet with it but little changed. In Central Arabia the vocalic terminations may still be heard which distinguished the three cases of the primitive Semitic noun from one another, but which have long since been lost elsewhere in Semitic speech. It is there, too, that we may still

hear the peculiar sounds of the parent-language, which had already disappeared from cultivated Assyrian four thousand years ago, pronounced to-day as they were by the first ancestors of the Semitic race. And there, moreover, we may still see the Semite leading the life of his earliest ancestors, wandering with his flocks in search of pasture, sheltering himself at night under a tent of camel's hair, or traversing the sands of the desert on a camel's back.

The Bedawin of Northern Arabia, and to a lesser extent the settled population of the Hijaz, may therefore be regarded as presenting us with the purest examples of the Semitic type. But even the Bedawin are not free from admixture. In the Sinaitic Peninsula we are able to trace their past history, and it shows us how difficult it is to discover anywhere in the world a really unmixed race. The Towarah, who form the main bulk of the population of the Peninsula, are emigrants from Central Arabia. They poured into the country at the time of the Mohammedan conquests and dispossessed the older Nabathaean population, the 'Saracens' as they were called by Christian writers. One tribe only, the Jibâlîyeh or 'mountaineers,' can claim a different ancestry. And even these are partly descended from the Egyptian and Wallachian prisoners whom Justinian attached as serfs to the Monastery of St. Catherine. The people who engraved the 'Sinaitic inscriptions' on the rocks in the earlier centuries of the Christian era have had to make way for strangers.

It must be remembered, however, that the Sinaitic Peninsula is but an outlying appanage of the primitive Semitic domain. It is in a certain measure cut off from the rest of Arabia, and since the age of the Third and

Fourth Egyptian Dynasties its western coast has been under the influence of Egypt. Further east there has been less reason for a mixture or displacement of population.

If, then, we would trace the racial characteristics of the Semite it is to Northern and Central Arabia that we should naturally turn. And that we are right in doing so is shown by a comparison of the type we find there with that of the modern Jews on the one hand and of the ancient Assyrians, as depicted on their monuments, on the other. The three types agree in all essential features.

But here again we must be careful to define what we mean by the modern Jewish type. The Jewish race is by no means a pure one. It has admitted proselytes from various nations, and at different periods in its career has intermarried with other races. There are the 'black Jews' of Malabar, for example, who are descended from the Dravidian natives of Southern India, there are the 'white Jews' of certain parts of Europe whose type is European rather than Jewish. The Falashas of Abyssinia are Jews by religion rather than in origin, and it is only by the aid of intermarriage that we can explain the contrast in type between the two great divisions of European Jews —the Sephardim of Spain and Italy and the Ashkenazim of Germany, Poland, and Russia. Indeed we know that few of the leading Spanish families have not a certain admixture of Jewish blood in their veins, which implies a corresponding admixture on the other side.

Even in Biblical times the Jewish race was by no means a pure one. David, we are told, was blond and red-haired [1], which may possibly indicate an infusion of

[1] 1 Sam. xvii. 42. Compare Ruth i. 4, iv. 13.

foreign blood. At all events he surrounded himself with a body-guard of Cherethites or Kretans[1], and among his chief officers we find an Ammonite, an Arabian. and a Syrian of Maachah[2]. The ark found shelter in the house of a Philistine of Gath[3], and one of the most trusty captains of the Israelitish army, whose wife afterwards became the ancestress of the kings of Judah, was Uriah the Hittite. But it is the Egyptian monuments which have afforded us the most convincing proof of the mixed character of the population in the Jewish kingdom. The names of the Jewish towns captured by the Egyptian king Shishak in his campaign against Rehoboam, and recorded on the walls of the temple of Karnak, are each surmounted with the head and shoulders of a prisoner. Casts have been made of the heads by Mr. Flinders Petrie, and the racial type represented by them turns out to be Amorite and not Jewish. We must conclude, therefore, that even after the revolt of the Ten Tribes the bulk of the population in Southern Judah continued to be Amorite, in race, though not in name. The Jewish type was so scantily represented that the Egyptian artist passed it over when depicting the prisoners who had been brought from Judah.

Palestine is but another example of an ethnological fact which has been observed in Western Europe. A conquering and intrusive race tends to disappear. It may survive for many centuries, it may even seem to have crushed the subject population for ever, and to have planted itself too firmly in its new possessions to

[1] We learn from Sennacherib that the body-guard of Hezekiah which defended Jerusalem against the Assyrians similarly consisted of 'Urbi or Arabians.

[2] 2 Sam. xxiii. 37, 35, 34.

[3] 2 Sam. vi. 10, 11.

be rooted out. But in France, as has already been noticed, the blond, broad-shouldered Aryan conqueror, the only Gaul known to the writers of Greece and Rome, has had to make way for the older dark, small-limbed race which has again become the predominant type. In Britain, in the same way, the darker race, at all events in the west, is taking its revenge upon its conquerors by slowly superseding them.

What has happened in Western Europe has happened also in Palestine. The Jews flourish everywhere except in the country of which they held possession for so long a time. The few Jewish colonies which exist there are mere exotics, influencing the surrounding population as little as the German colonies that have been founded beside them. That population is Canaanite. In physical features, in mental and moral characteristics, even in its folklore, it is the descendant of the population which the Israelitish invaders vainly attempted to extirpate. It has survived, while they have perished or wandered elsewhere. The Roman succeeded in driving the Jew from the soil which his fathers had won ; the Jew never succeeded in driving from it its original possessor. When the Jew departed from it, whether for exile in Babylonia, or for the longer exile in the world of a later day, the older population sprang up again in all its vigour and freshness, thus asserting its right to be indeed the child of the soil.

It must have been the same in the northern kingdom of Samaria. To-day the ethnological types of Northern Palestine present but little variation from those of the south. And yet we have contemporary monumental evidence that the people of the Ten Tribes were of the purest Semitic race. Among the spoils which the British

Museum has received from the ruins of Nineveh is an obelisk of black marble whereon the Assyrian king Shalmaneser II has described the campaigns and conquests of his reign. Around the upper part of the obelisk run five lines of miniature bas-reliefs representing the tribute-bearers who in the year 842 B.C. brought the gifts of distant countries to the Assyrian monarch. Among them are the servants of Jehu, King of Samaria. Each is portrayed with features which mark the typical Jew of to-day. No modern draughtsman could have designed them more characteristically. The Israelite of the northern kingdom possessed all the outward traits by which we distinguish the pure-blooded Jew among his fellow men. The fact is remarkable when we remember that the subjects of Rehoboam are depicted by the Egyptian artists of Shishak with the features of the Amorite race. It forces us to the conclusion that the aboriginal element was stronger in the kingdom of Rehoboam than in that of Jeroboam. There, too, however, it mostly disappeared with the deportation of the Ten Tribes. We need not wonder, therefore, if its disappearance from Southern Palestine was still more marked when the dominant class in Judah—the Jewish people themselves—were led away into captivity.

The true Semite, whether we meet with him in the deserts and towns of Arabia, in the bas-reliefs of the Assyrian palaces, or in the lanes of some European ghetto, is distinguished by ethnological features as definite as the philological features which distinguish the Semitic languages. He belongs to the white race, using the term 'race' in its broadest sense. But the division of the white race of which he is a member has characteristics of its own so marked and peculiar as to

constitute a special race,—or more strictly speaking a sub-race. The hair is glossy-black, curly and strong, and is largely developed on the face and head. The skull is dolichocephalic. It is curious, however, that in Central Europe an examination of the Jews has shown that while about 15 per cent. are blonds, only 25 per cent. are brunettes, the rest being of intermediate type, and that brachycephalism occurs almost exclusively among the brunettes. It is difficult to account for this except on the theory of extensive mixture of blood[1]. Whenever the race is pure, the nose is prominent, and somewhat aquiline, the lips are thick, and the face oval. The skin is of a dull white, which tans but does not redden under exposure to the sun. There is usually, however, a good deal of colour in the lips and cheeks. The eyes are dark like the hair.

Mentally the Semite is clever and versatile, with a special aptitude for finance. His memory is retentive, his mode of reasoning deductive rather than inductive. He is better able to deduce the consequences from a given premiss, or to expose the weakness of an adversary's argument, than to balance the probabilities in favour of some inductive conclusion. He is consequently more likely to attain eminence in mathematics or music than as a pioneer in inductive science.

[1] See Fligier, 'Zur Anthropologie der Semiten' in the *Mittheilungen der Wiener anthropol. Gesellschaft*, ix. pp. 155 sq. In the Caucasus the Jews are hyper-brachycephalic, but as brachycephalism characterises the Caucasian populations intermixture would fully explain the fact. According to Reclus (vi. p. 225) the Suabian colonies in the Kura valley in the course of two generations became assimilated in general type to their Caucasian neighbours, dark hair and eyes included. On the other hand, the Russian colony planted in the time of the empress Katherine, on the shores of the Gygaean Lake, near Sardes, remains unchanged, with tall stature, blond complexion, pale blue eyes and light yellow hair.

In religion the Semite has always been distinguished by the simplicity of his belief and worship; in social matters by his strong family affection. Another of his characteristics has been fondness of display, to which must be added the love of acquisition, and unwearied industry in certain pursuits. But he has little taste for agriculture, and except perhaps in the case of ancient Assyria, has always shown a distaste for the discipline of a military life. Intense to fanaticism, however, he has proved himself capable, when roused, of carrying on a heroic struggle in contempt of pain and death. Along with this intensity of character goes an element of ferocity to which the Assyrian inscriptions give only too frequent an expression. The love of travel and restlessness of disposition which further distinguishes the Semite must probably be traced to the nomadic habits of his remote forefathers.

Physically he has a strong and enduring constitution. The Jews have survived and multiplied in the mediaeval towns of Europe under the most insanitary conditions, and if we turn to the past we find the reigns of the Assyrian monarchs averaging an unusually long number of years. Diseases that prove fatal to the populations among whom the Jews have lived seem to pass them over, and like the natives of Arabia they resist malaria to a remarkable degree.

Is it possible, with the materials at present at our disposal, to reach beyond the primeval home of the Semitic family, that Arabian region where the traits which characterise the Semitic race and the Semitic languages became fixed and stereotyped? Many scholars will answer in the affirmative. On the linguistic side there is a distant relationship between the Semitic family of

speech and the language of ancient Egypt. Structurally, it is true, there is a wide difference between them, and Old Egyptian shows no traces of the triliteralism which distinguishes the Semitic dialects among the languages of mankind. But the fundamental forms and conceptions of Semitic and Old Egyptian grammar are the same, many of the roots in the two groups of speech agree together, and it is possible that future research may disclose a similarity between them even in the department of phonology. On the other hand, the so-called Hamitic or sub-Semitic languages of Northern Africa also exhibit resemblances to the language of ancient Egypt as well as to those of the Semitic family. In the Libyan dialects we find the same double verbal form employed with the same double function as in Assyrian, and throughout the 'Hamitic' languages the causative is denoted by a prefixed sibilant as it was in the parent Semitic speech.

We cannot argue, however, from language to race, and as we shall see in a future chapter the Libyans have ethnologically no connection with the Semites or the Egyptians. Moreover, in several instances the 'Hamitic' dialects are spoken by tribes of negro or Nubian origin, while the physiological characteristics of the Egyptians are very different from those of the Semite. The original Semitic family may, indeed, have migrated from Africa, as many writers maintain ; but if so, it acquired such new and definite features in its Arabian home as not only to make it a distinct race, but also to efface the proofs of its original descent. History knows only of Semitic migrations from Arabia into Africa which resulted in the foundation of Ethiopic kingdoms, not of migrations from Africa into Arabia.

At present, therefore, we must be content with tracing

the Semitic race no further than its Arabian cradle. Here it assumed the features which mark it off from the other races of mankind. All attempts to connect it with Egyptians or Libyans, and to pass beyond the boundaries of its primitive desert home, are but guesses unsupported by the solid evidence which science demands. We know indeed that it is a branch of the white race, and that its ancestors must consequently have come in some remote period of human history from the region in which the white race had its earliest abode. But within the white race there are many races which the ethnologist is unable to unite. They are like the separate families of speech which exist within the same morphological group of languages. Each race, like each family of speech, has its own distinct individuality which it is the purpose of ethnology to define and accentuate. One of these races is the Semitic; it stands apart from all others and constitutes for the student of ethnology a peculiar type of humanity.

CHAPTER V.

THE EGYPTIANS.

THE earlier history of Israel is interwoven with that of Egypt. It was to Egypt that Abraham went down to sojourn, and Hagar the handmaid of Sarah was Egyptian-born. Egypt forms the centre of the history of Joseph, and it became the house of bondage of the children of Israel. In Goshen they first grew into a nation, and the exodus out of Egypt is the starting-point of Israelitish history.

Who were these Egyptians with whom the earlier records of the Old Testament are so deeply concerned? At first sight, it does not seem difficult to give an answer to the question. The ancient inhabitants of the valley of the Nile have left behind them numberless monuments; painting and sculpture have alike been called upon to portray the forms and features of the people who erected them. The museums of Europe are filled with the statues of Egyptian men and women, executed with marvellous skill and life-like accuracy, and the painted walls of the tombs are covered with representations of the scenes of daily life. Moreover, the modern Egyptian, throughout a large part of the country, still displays the physical, the mental, and the moral qualities of his ancestors. The Copt, or Christian native, more especially, who has not had the same temptation to intermix with his Arab conquerors as his Mohammedan brother, often reproduces very exactly the ancient type.

And yet it has not been found very easy to determine

the precise characteristics of the Egyptian race. It is but recently that ethnologists have discovered that the Egyptian is a member of the white race. Indeed, Professor Virchow has been the first to prove that such is the case. The red skin of the Egyptian native is due to sun-burn; a newly-born infant or a townsman who never exposes himself to sun and wind is as white as a European. In fact, the ordinary Spaniard or South Italian is darker-skinned than the pure-blooded Egyptian. The skin of the Egyptian is not unfrequently freckled; this is never the case with the true members of the South-European race. The artists of the Pharaohs acknowledged that their countrymen belonged to the white race. While the skin of the men is painted red, the skin of the women is a pale yellow or even white. The women protected themselves from the sun; the men did not; hence alone the difference in the colour of their skin.

As we approach the southern frontiers of Egypt, the colour of the skin becomes constantly darker. This is due to long-continued intermixture with the dark-skinned Nubians, who once occupied the whole of this region. In a town like Edfu, where the Coptic population has kept itself comparatively free from such intermixture, fair complexions are the rule, but we have only to step into the country to find the Mohammedan peasantry darkening from brick-red to a deep copper-brown. The combined effect of exposure to the sun and of a strain of Nubian blood is often a colour which is but a few degrees lighter than that of the Nubian himself.

But although the pure-blooded Egyptian is a member of the white race, he is not, like his Libyan neighbour, a blond. His hair and eyes are black.

It is true that red hair, and more especially a red beard and moustache, are occasionally met with. They were also met with in ancient Egypt. The mummy of Ramses II makes it probable that the oppressor of the Israelites had red hair, and since we are told by classical writers that red-haired persons were sacrificed to Typhon, the belief that such persons existed in the country must have been general. The red hair referred to, however, is merely a variety of black, black hair, when partially deprived of its pigment, assuming a reddish tinge.

The Egyptian is well-proportioned and muscular, with delicate hands and feet. Like the Italian, and in contradistinction to the ancient Greek, the second toe of his foot is longer than the first. He is of medium height, and is dolichocephalic. His hair is straight, and is seldom much developed on the face or body. His eyes are somewhat small, his nose straight, though the nostrils like the lips are inclined to be full. His lower jaw is massive, but the general expression of his mouth is that of good-temper and light-heartedness, which is not belied by his actual character. From the days of the Greek travellers he has always been celebrated for the size and excellence of his teeth, and the thickness of his skull.

His disposition is singularly sweet and docile. He is incapable of bearing a grudge, and his cheerfulness under the most adverse circumstances has become proverbial. He is kindly and hospitable, and affectionate in his family relations. Alone of ancient nations, as Sir Gardner Wilkinson has pointed out[1],

[1] *The Manners and Customs of the Ancient Egyptians*, Birch's edition, i. p. 264.

the Egyptian considered an act of humanity worthy of record in stone. On the walls of the palace-temple of Ramses III at Medinet Habu, Egyptian soldiers are represented as rescuing a drowning crew of the enemy. Diodôros remarks that in inflicting punishments the Egyptians were actuated not by a spirit of vengeance, but by a desire to reform the offender.

With all their light-heartedness and good-temper, however, the Egyptians have always been subject to fits of fanatical excitement and ferocity. They also possess a considerable share of obstinacy. But they are industrious and hard-working; in no other way, indeed, could they have transformed the pestiferous swamps at the mouth of the Nile into the luxuriant garden that it has been since the beginning of history, or year after year have compelled the rising and falling Nile to feed the desert-land with its fertilising waters.

The Egyptian is essentially an agriculturist. To this doubtless we must in great measure ascribe the utter absence of the military spirit which distinguishes him, as well as his love of home. The conquests of the Eighteenth Dynasty, like the conquests of Ibrahim Pasha in our own age, were mainly made with the help of foreign mercenaries, aided by the superior discipline of an Egyptian army. Nubians, negroes, and Libyans in the past, Turks, Circassians, and Albanians in modern times, have been the mainstay of Egyptian success in war. As long as Egypt was governed by princes of native origin in the days of the earlier dynasties, it seems to have made no attempt to extend its territories beyond the valley and delta of the Nile.

The monuments of the past, and more especially the small articles found in the tombs, are evidences of the artistic skill and delicate workmanship of the Egyptian race. This artistic skill has never been lost, as is proved by the successful imitation of ancient scarabs and similar objects by the modern peasantry of Thebes. Along with artistic skill go intellectual abilities of a high order. The Egyptian is exceedingly quick to understand and learn, and nothing can prove his cleverness more clearly than the fact that throughout the long centuries of Mohammedan dominion the Coptic scribes have contrived to keep the practical administration of the country in their own hands. They have constituted the financial bureaucracy through which Egypt has been governed since the age of the Arab conquest. Indeed, the Egyptian shows a special aptitude for mastering the intricacies of finance, as he also does for acquiring languages.

He makes a better subordinate, however, than principal. He possesses little of the pioneering spirit requisite for discoveries in inductive science, and is unfitted for taking the initiative in practical or intellectual movements. He is quick to learn, but he requires the lesson to be already given to him.

It is in Central Egypt that the Egyptian has best preserved his purity of blood. That is to say, it is here that there has been least admixture with the races who have entered the country since the period of the Pharaohs. But the question still remains how far the Egyptian of the age of the Pharaohs himself belonged to an unmixed race. Was what we call the Egyptian race the offspring of the conditions under which the earlier settlers in the valley of Nile were

placed, or did these conditions include even in prehistoric times the blending of more than one stock?

Recent researches have shown that since the dawn of history, the land of Egypt has been occupied by two different races. One of these we will term aboriginal, meaning thereby that it was already in possession of the country when the later immigrants—the Egyptians proper—arrived there. Traces of the earlier stone-age, in the shape of paleolithic weapons, have been found both in the neighbourhood of Cairo and on the summit of the hills behind Edfu[1], and it is possible that they may be relics of the aboriginal race. However that may be, the study of ancient Egyptian religion has long since led enquirers to the belief that it represents a fusion between two religious conceptions, so radically different as to imply a difference of race on the part of those who held them. It is difficult otherwise to explain the union of a pantheistic system of religion, of high spiritual character, with a grossly sensuous beast-worship, characteristic of the lowest tribes of Africa.

The conclusion arrived at by the student of Egyptian religion has been confirmed by the spade of the excavator. Mr. Rhind at Gizeh, and Mr. Flinders Petrie at Mêdum, have found among the tombs of the Fourth Dynasty interments which point to the existence of another race besides that which we commonly mean by Egyptian. In these interments there

[1] The first was found on the site of the Petrified Forest by Mr. Stopes in 1879, the other by Mr. Petrie in 1887. The paleolith found by Mr. Petrie is water-rolled, proving that at the time when it was left where it was discovered by the explorer, the Libyan plateau which has been a waterless desert since the beginning of Egyptian history, was well supplied with streams.

is no trace of mummification; the bodies are placed in the tomb without any covering, and with the knees crouched up and resting against the chin. It is a mode of burial which was prevalent among certain of the tribes of ancient Libya, but it stands in marked contrast to the Egyptian manner of the disposal of the dead, and the ideas upon which this rested. Moreover, in these interments none of the objects so essential in Egyptian eyes to the repose of the dead are deposited along with the corpse; vessels of the rudest and coarsest earthenware are alone placed in the tomb.

Nevertheless, the tombs in question are scattered among those which display all the characteristics of Egyptian burial. The people to whom they belonged must therefore have lived side by side with the Egyptians, though as yet they had not been affected by Egyptian beliefs and practices, at all events in the matter of burial. A few centuries later all the inhabitants of Egypt bury their dead alike.

Professor Virchow has remarked that starting from the Eleventh Dynasty, or rather from the fall of the 'Old Empire' at the close of the Sixth Dynasty, the racial type presented by the statues and mummies of Egypt is that of the existing peasantry. 'The cerebral indices,' he says, 'of all the native inhabitants of the valley of the Nile, whether fellahin or Kopts or Nubians, fluctuate to much the same extent between dolichocephalism and mesocephalism, as in the case of the royal mummies of the Theban princes. All these populations are, speaking generally, straight-haired and orthognathous; their relatively narrow noses project strongly, and their chin is very powerfully developed. I can quote no peculiarity in the

skulls in which the modern Egyptian type differs permanently from the old Egyptian[1].'

None of the skulls are brachycephalic. The Nineteenth Dynasty to which Ramses II, the oppressor of the Israelites, belonged, is distinguished by its marked dolichocephalism or long-headedness. His mummy shows an index of 74, while the face is oval with an index of 103. The nose is prominent, but leptorrhine and aquiline, and the jaws are orthognathous. The chin is broad, the neck long, like the fingers and nails. The great king seems to have had red hair.

Ramses III of the Twentieth Dynasty was also dolichocephalic, with an index of 73. But the monarchs of the Eighteenth Dynasty were rather inclined to mesocephalism, Thothmes III, for example, the conqueror of Canaan, having a skull with an index of 78·2 [2].

But when we turn to the monuments of an older period we find evidences of a brachycephalic population. One of the most striking relics of the past in the museum of Cairo is a wooden figure known as the Sheikh el-beled, or 'Headman of the Village.' It represents a well-to-do Egyptian of the lower middle class walking over his fields. An expression of quiet contentment and satisfaction rests upon his face, and his corpulent limbs show that he was accustomed to good living. The figure is exceedingly life-like, and is evidently a very accurate portrait of the individual in whose tomb it was found. It is as old as the Fifth or Sixth Dynasty, when Egyptian art had not as yet stiffened into that con-

[1] 'Die Mumien der Könige im Museum von Bulaq' (*Sitzungsberichte der K. Preussischen Akademie*, xxxiv. 1888).

[2] The measurements are those of Virchow in the paper quoted above.

ventional form with which the museums of Europe have made us familiar.

Now the measurements of Professor Virchow have proved that the head of the figure is brachycephalic, the index being as much as 85·7. The nostrils are somewhat broad, the 'nasal index' being very much larger than that of the royal mummies of the Eighteenth and Nineteenth Dynasties. The jaws are orthognathous, the limbs stout and thick, while the height is that of a man who was shorter than the Egyptian of to-day. In fact in the 'Sheikh el-beled' we have a new type, which differs strikingly from that of a later date.

But by the side of the 'Sheikh el-beled' and other figures which exhibit a similar type we find statues of the same age in which the later type is represented. The statues of King Khephren, for example, the builder of the second pyramid of Gizeh, are distinctly mesocephalic; it is only where the image is that of a member of the middle or lower class that brachycephalism appears. The higher caste of Egyptian society already tended to dolichocephalism.

Only one conclusion can be drawn from this fact. In the time of the earlier dynasties it was the ruling class alone which displayed the physical characteristics of the typical Egyptian. The lower classes belonged to a different and a lower race. The civilisation which they possessed had been given to them by an alien race which held them in subjection, and compelled them to execute the monumental works which have made the name of Egypt famous throughout the world.

In the course of time, however, the two races became completely amalgamated, and the dolichocephalic type more and more superseded the brachycephalic. That

brachycephalism and the other characteristics of the race to which it belonged disappeared altogether, we cannot believe; a careful examination of Egyptian mummies will doubtless bring to light many contemporaries of Ramses with short-headed skulls. But the prevailing type became dolichocephalic or mesocephalic to such an extent that so careful an observer as Virchow met with no examples of brachycephalism among the present inhabitants of the valley of the Nile. They exist, indeed, but in no large quantity.

It is a harder matter to determine the original home of those Egyptian immigrants to whom the culture of ancient Egypt was due and who represent the typical Egyptian race. But materials exist for solving even this problem of ethnology. Ancient Egyptian tradition pointed to 'the divine land' of Arabia Felix as that from which their principal deities had migrated. Hathor was the goddess of Pun, Ra had journeyed like the Phoenix from the Arabian land of spices. 'The divine land' was Southern Arabia, the source of the sweet-smelling incense which was offered to the gods. It was also the source, as Dr. Schweinfurth has lately shown, of the sacred trees which the Egyptians planted beside the temples of their deities. These trees, such as the Persea and the sycamore, are now extinct, a manifest proof that they were not indigenous in the soil of Egypt and were preserved from extinction there by artificial protection. When that protection was removed with the overthrow of Egyptian paganism the sacred trees also disappeared.

Botany thus corroborates the tradition which brought the divinities of Egypt from Arabia Felix. The migration of the divinities implies the migration of their

worshippers as well. It is not surprising, therefore, if the casts taken by Mr. Flinders Petrie of the ethnological types represented on the Egyptian monuments show an intimate connection between the Egyptians and the people of Pun. Pun is the name under which the southern coast of Arabia as well as the opposite coast of Africa was known to the Egyptians, and in the time of the Eighteenth Dynasty it was further extended to the Somali region. In colour, form, and features the

PUNITE.

inhabitant of Pun resembles the inhabitant of Egypt. Like the latter his skin has been burnt red by the sun, he has the same shapely limbs and medium stature, the same delicate hands and feet, the same form of skull and face. In only two respects does he differ from the subjects of the Pharaoh. His lower jaw is not so massive as that of the Egyptian, who seems in this respect to have acquired a Nigritian characteristic, and the square beards which in Egypt were reserved for the gods or for the kings who impersonated the gods were

worn in Pun by most of the men. This last fact is a curious confirmation of the Punite descent of the Egyptian upper classes.

The extraordinary similarity between the representation by the Egyptian of himself and of the people of Pun is the more striking when we remember the realistic character of Egyptian drawing and the temptation the artist was under to depict his countrymen as a peculiar people unlike the 'vile' barbarians of the rest of the world. But he drew his subjects from the life, and the result was that in spite of himself the man of Egypt and the man of Pun are portrayed in the same fashion. Nowhere else did the Egyptian find a population which resembled that of his country; the nearest in type were the Phoenicians of Kaft, who in general appearance remind us of the natives of Pun. But apart from the Phoenicians of Kaft, among the nations of the world known to the Egyptians Pun alone contained a population which in outward form resembled that of Egypt.

The fact will throw light on the philological relationship of the Egyptian language to the Semitic idioms. The fundamental conceptions of grammar, the pronouns and certain of the roots, are too closely alike in the two branches of human speech to be the result of mere coincidence. On the other hand the differences are numerous and profound. The triliteralism which is characteristic of the Semitic languages is not to be discovered in Egyptian, and we find little or no trace of the sounds peculiar to the Semitic alphabet. It is, therefore, to the parent Semitic speech, to that lost mother from which the existing Semitic dialects are derived, that the ancient language of Egypt was akin. We may regard them as two sister-tongues, once spoken

side by side. As we have seen, the primitive home of the Semitic family of speech, the region where triliteralism became its stereotyped characteristic, was Northern and Central Arabia. Southern Arabia, the land of Pun, the earliest seat of the Egyptian race, would thus have been geographically in contact with the earliest seat of the Semitic languages, and the connection which exists between Egyptian and Semitic grammar would be satisfactorily explained.

We must conclude, accordingly, that it was from the southern coast of Arabia, perhaps also from the neighbouring shores of Africa, that the Egyptians originally came. They found the valley of the Nile in the possession of another and a lower race which they were easily able to subdue and subsequently to amalgamate. They brought with them the arts of industry and agriculture, and by slow degrees transformed the brackish marshes of the Delta into the garden of the ancient world. They taught the Nile to spread its waters over fields of ripening crops, and carried them far away into the desert by means of canals. In place of the animals to whom alone worship had hitherto been paid, they introduced the deities of 'the divine land,' deities of light and gladness and moral attributes, and erected temples to them, first of wood and afterwards of stone. Kingdoms sprang up on the banks of the Nile, and a system of pictorial writing was invented out of which a syllabary and then an alphabet gradually developed. Great monumental works already began to be executed, and it is probable that the sphinx of Gizeh was carved out of a rock in this early age. At length the whole country was united under the sway of Menes, the king of This, and the crowns of Upper and Lower Egypt were placed on the head of a single

monarch. The Nile was turned aside from its ancient course under the Libyan hills by a dyke which still remains, and on the huge embankment thus won from the river Memphis, the capital of the united kingdom, was built. Through six long dynasties the 'Old Empire' lasted; then came a period of disaster and decay, and when Egypt once more appears in history under the rulers of the Twelfth and Thirteenth Dynasties, in the age of the so-called 'Middle Empire,' its capital has been shifted from Memphis to Thebes, and the faces of the kings themselves seem to have undergone a change. It is probable that foreign elements, perhaps Nubian, perhaps Libyan, had come to mingle themselves in the blood of the royal family.

The Middle Empire was overthrown by the invasion of the Hyksos or 'Shepherd-kings' from Asia. The native princes sought refuge in the far south, while the Delta, and at one time Central Egypt, passed under foreign rule. The exact nationality of the Hyksos is still a matter of dispute. All we know with certainty is that they came from Asia, and they brought with them in their train vast numbers of Semites who occupied the northern part of Egypt. Comparatively few Hyksos monuments have as yet been discovered. These exhibit a peculiar type of features, very unlike that of the Egyptians. The face is thickly bearded, the hair being curly, with a pigtail hanging behind the head. The nose is broad and sub-aquiline, the cheek-bones high, the forehead square and knitted, the lips prominent and expressive of intense determination. The kindly urbanity so characteristic of the Egyptian face in statuary is replaced by an expression of sternness and vigour. Among the ethnological types presented by the Egyptian

sculptures there is only one which can be compared with that of the Hyksos monuments. This is the type peculiar to the inhabitants of North-eastern Syria, in the district called Nahrina by the Egyptians and Aram-Naharaim in the Old Testament. It was a district of which the centre was Mitanni in the fifteenth and following centuries before the Christian era, and since the cuneiform tablets recently discovered at Tel el-Amarna have disclosed to us the fact that the language of Mitanni was neither Semitic nor Indo-European, we may perhaps conclude that the population which spoke it was also non-Semitic. However this may be, if we are to regard the so-called Hyksos sphinxes of Sân as reproducing the Hyksos type of countenance, it would follow that the hordes which overwhelmed Egypt in the twenty-third century B.C. were led by princes from Northern Syria.

It has been questioned whether the Hyksos monuments really represent the features of the Hyksos themselves, or whether they are not the product of a provincial art of the time of the Twelfth Dynasty which has been usurped and appropriated by the foreign invaders. As Mariette first pointed out, the existing population in the neighbourhood of Sân, the Hyksos capital, still exhibits traits similar to those of the Hyksos statuary. But the fact would only go to show that the Hyksos population were never extirpated from the district in which they had ruled for so many centuries; indeed it is difficult otherwise to explain how it is that the physical type of the population in this part of Egypt should be so different from what we find elsewhere. Mr. Tomkins[1] remarks with justice that 'the colossal head (of the Hyksos prince) lately found at Bubastis has the very same cast

[1] In the *Journal of the Anthropological Institute* xix. 2, p. 193.

of features and expression' as that of the monuments of Sân, though 'heightened in all their finer attributes and softened by Egyptian culture,' and that 'this must practically settle the question of the Hyksos origin of the older sphinxes and statues.' We must accordingly return to the old view that the very remarkable type of head and face presented by the Hyksos monuments was that which characterised the monarchs whose names are found upon them. Prof. Flower considers the type to be Mongoloid; Prof. Virchow expresses himself more doubtfully. If, as we have seen, its nearest analogue is to be sought in Northern Syria and Mesopotamia within the limits of the old kingdom of Mitanni, it is among the inhabitants of this region of Asia that ethnologists may expect to discover the racial origin of the Hyksos conquerors of Egypt.

After 669 years of occupation the Hyksos were finally driven back into Asia by Ahmes, the founder of the Eighteenth Egyptian Dynasty, and what is known to Egyptologists as the 'New Empire' was established. The successors of Ahmes conquered Canaan, and extended the dominion of Egypt almost to the banks of the Euphrates. But it is doubtful whether the royal families who governed the Egyptian people after the expulsion of the Hyksos were, any of them, of pure blood. The earlier princes of the Eighteenth Dynasty seem to have been partly Nubian in descent; the later kings of the dynasty intermarried with the royal family of Mitanni, and eventually endeavoured to impose upon Egypt an Asiatic faith. The troubles brought about by this attempt ended in the fall of the dynasty of Ahmes, and the expulsion or enslavement of the Asiatic foreigners who had filled the court. The foundation of the

Nineteenth Dynasty marked the triumph of Egyptian nationalism, and 'a new king arose which knew not Joseph.' But the Setis and Ramses of the Nineteenth Dynasty can hardly have been of unmixed ancestry. Their type of face is European rather than Egyptian, and it is possible that Hyksos blood may also have flowed in their veins.

As the New Empire advanced, the dynasties became more and more foreign in character. The mercenaries who fought the battles of the Egyptians avenged themselves from time to time by placing chiefs of their own upon the throne. The Twenty-second Dynasty, to which Shishak, the conqueror of Jerusalem, belonged, was of Libyan ancestry, and the Twenty-fifth consisted of Ethiopian invaders. Even the Twenty-sixth, which attempted an antiquarian revival and professed to represent all that was most national in the Egyptian character, came from the mixed population of the Delta and allied itself with the Greeks. Then followed the ages of Persian and Greek domination, and the establishment of Greek cities and settlements throughout the country. The preservation of the Egyptian type has been mainly due to the physical and constitutional toughness of the Egyptian, and the fact that he was better adapted to the climatic conditions which surrounded him than the strangers who settled in his midst. To this day the children of Europeans thrive but badly even in Northern Egypt.

It will thus be seen that the Egypt referred to in the Old Testament was already full of foreign elements. In the age of the patriarchs Northern Egypt was governed by Hyksos kings, and the princes who received Abraham and Joseph, though they may have adopted Egyptian

titles and customs, and even called themselves by Egyptian names, were Asiatics in race. Ramses II, the Pharaoh of the Oppression, has features which declare his mixed origin, and Shishak, like the Ethiopians So and Tirhakah[1], could not claim to be an Egyptian in the racial sense of the word. It was the subjects of the Pharaohs, the scribes and the peasantry, and not the Pharaohs themselves, to whom the Israelite had to look for the essential characteristics of the Egyptian race.

The fact strikingly exemplifies a leading feature in the Egyptian character. The Egyptian is a man of peace, and not of war. The pioneer of civilisation, the pharos which once shone amid a surrounding night of barbarism, Egypt has nevertheless been since the days of the Middle Empire 'the servant of the nations.' It has, indeed, subdued them by its culture, and even the rude Hyksos princes submitted at last to assume the attributes and adopt the manners of the ancient Pharaohs. But although the foreigner was Egyptianised he remained a foreigner still. The Egyptian could not govern himself; the head of the state needed to be possessed of other qualities than those which distinguished the denizen of the Nile. The want of the military spirit brought with it the want also of a power of political initiative.

[1] 2 Kings xvii. 4, xix. 9.

CHAPTER VI.

THE PEOPLES OF CANAAN.

IN 1888 a remarkable discovery was made among the ruins of one of the ancient cities of Egypt. The kings of the Eighteenth Egyptian Dynasty had been brought by their conquest of Canaan and Syria into contact with the kingdom of Nahrina or Mitanni, the Aram-Naharaim of the Old Testament. They married into the royal family of Mitanni, and filled their court with officials not only of Mitannian, but also of Canaanitish extraction. Amenophis IV, the son of an Asiatic mother, abjured the faith of his fathers, and endeavoured to force a new religion upon his unwilling subjects, that of the Asiatic Baal as adored in the solar disk. The great offices of state were occupied by foreigners, most of whom were Semites from Palestine and Syria, and the king changed his name, which contained that of the prescribed Egyptian god Amun, into Khu-n-Aten, 'the glory of the solar disk.' The priesthood of Thebes, however, were powerful enough to withstand the proselytising zeal even of the monarch; he was forced to quit the capital of his fathers, and to found a new city for himself and his followers at the spot where the mounds of Tel el-Amarna now spread along the bank. Khu-n-Aten's city had but a short existence. His death was the signal for civil and religious discord, and when the kingdom once more found itself united under the

strong hand of an acknowledged ruler, the old religion of Egypt was restored, the foreigner expelled, and the city of Khu-n-Aten allowed to decay.

The discovery that has been made among its ruins consists of a number of clay tablets inscribed with the cuneiform characters of Babylonia. They form a portion of the archives of Khu-n-Aten and his father, and prove that in the fifteenth century before our era, not only was a knowledge of reading and writing widely spread, but that the common medium of diplomatic intercourse was the foreign language and complicated script of Babylonia. Many of the tablets are letters or despatches from the Egyptian governors and vassal princes of Canaan. The chief centres of Egyptian authority were Gebal and Zemar, Megiddo and Khazi or Gaza near Shechem (1 Chr. vii. 28). Here Egyptian governors of high rank were stationed. Elsewhere, for the most part, the native chiefs were permitted to exercise authority in the name of the Egyptian king. In some cases an Egyptian governor was appointed by the side of them; in other cases the support of an Egyptian garrison and the occasional visit of an Egyptian 'Commissioner' were considered sufficient to secure the loyalty of the district. Jerusalem, for example, was treated in the latter fashion.

We learn from the letters what was the original signification of the geographical term 'Canaan.' It applied only to a part of the country which subsequently came to bear the name 'Kinakhkhi,' which corresponds rather to Khna', the Greek form of the name, than to the Hebrew form Canaan, and signified the region which extended from the neighbourhood of Beyrût southwards to the mountains of Jerusalem. It denoted 'the lowlands' which sloped from the sides of Lebanon to the

sea, and comprised the plain of Sharon. The Canaanites were accordingly the southern Phoenicians, and when Isaiah (xix. 18) describes the Hebrew language as 'the language of Canaan' it is to these southern Phoenicians that reference is primarily made. The country occupied by them was the Kaft of the Egyptian monuments, in contradistinction to Khal, or Northern Phoenicia and Syria, a name which Mr. Tomkins ingeniously connects with that of the Khal-os, the river of Aleppo. Immediately north of Canaan was the land of Amurra or the Amorites. It is only in this northern region that the Amorites are known to the writers of the Tel el-Amarna tablets and to the Egyptian texts. The Amorites of Southern Palestine do not seem as yet to have made their name famous. There is no reference to them in the despatches of Ebed-tob, the priest-king of Jerusalem, who appears to have been a successor, if not in lineal descent, at all events in function, of Melchizedek. It is possible that the city he governed had not yet fallen into the hands of the Amorite tribe of Jebusites. Had such been the case we should have expected some reference to the name of Jebus.

The Canaanite, then, was primarily the Phoenician of the coast whose oldest city was Zidon, 'the town of the fishermen.' Tradition averred that he had come from the neighbourhood of Babylonia and the Persian Gulf, and the tradition has been confirmed by the evidence of language[1]. The language he spoke was a Semitic one, closely akin to that of Assyria and Babylonia.

[1] See Strabo i. 2, 35; xvi. 3, 4; 4, 27; Justin xviii. 3, 2; Pliny, *N. H.* iv. 36; Herodotos i. 1; vii. 89; *Scholiast on Homer, Od.* iv. 84. According to the legend the cause of the migration was an earthquake in the vicinity of the 'Assyrian' or 'Syrian Lake;' this refers rather to the Persian Gulf than to the Dead Sea as has sometimes been imagined.

But the Canaanite did not long remain content with the narrow strip of coast on which his first settlements were built. While his ships traversed the Mediterranean in search of the purple-fish or traded with the barbaric tribes of Europe and Africa, adventurous spirits made their way into the fastnesses of the Lebanon, and there built cities like Zemar and Arka. The neighbouring populations began to pass under Canaanitish supremacy, or to intermarry with the Canaanitish race. In this way the names of Canaan and Canaanite came to be extended beyond their original frontiers, and 'the families of the Canaanites were spread abroad.' In the days of the Israelitish conquest Canaan included the whole country occupied by the Twelve Tribes, and inhabited by races of various origin and history. Here and there, it is true, its limits are more strictly defined, and in Numb. xiii. 29, we are explicitly told: 'the Amalekites dwell in the land of the south; and the Hittites and the Jebusites and the Amorites dwell in the mountains; and the Canaanites dwell by the sea and by the coast of Jordan.'

The people of Kaft are usually represented by the Egyptians with red skins, like themselves. Mr. Petrie, however, notes that the chief of Kaft is depicted with yellow complexion, black eyes, and light brown hair, though the colour of the hair has probably faded. The yellow complexion of the chief, however, indicates that the red tint usually assigned to the skin was the result of exposure to the sun, as indeed was also the case with the Egyptians. We may, therefore, regard the Canaanite of Kaft as the ancient representative of the modern Syrian, so far as colour is concerned. He was a member of the white race, but of that darker portion of the white race which has its seat on the shores of the Mediterranean,

and his eyes and probably also his hair were black. In the tomb of Rekh-mâ-Ra, a Theban prince who lived in the age of the Eighteenth Dynasty, the tribute-bearers of Kaft have uniformly black hair, with a long curl, or rather tress, on either side of the face. I am informed by Mr. Sarrug that in the Lebanon children are frequently born with black hair, which becomes lighter as they grow

SYRIAN.

older. The hair is shown by the tress to have been slightly curly.

The tribute-bearers are handsome men with regular features, and doubtless presented the same type of face as the Syrian of to-day. The latter is generally regarded as dolichocephalic and leptorrhine, though unfortunately the physiological characteristics of the present population of Syria are still but imperfectly known. The skulls brought from the burial-places of Coele-Syria by Sir

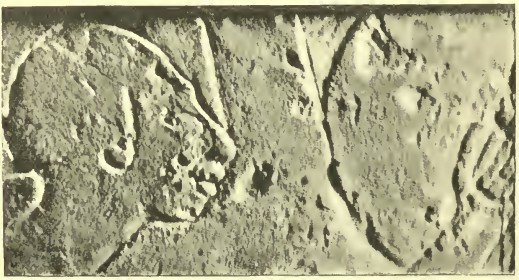
Richard Burton and Mr. Tyrwhitt Drake, and examined by Dr. Carter Blake, offer two entirely different types, one dolichocephalic and the other brachycephalic. Some of the brachycephalic skulls are also prognathous and may be looked upon as Turko-Tatar, but others exhibit an aquiline nose and must be assigned to a native origin. In a female skull from Shakkah the 'Inca-bone' occurs (see above, p. 6)[1].

The people of Kaft who are painted on the walls of Rekh-mâ-Ra's tomb wear richly-embroidered kilts and embroidered buskins, some of which have upturned toes. One of the buskins resembles very closely the shoes depicted on remains lately found in a prehistoric tomb near Sparta in Greece. Nothing is worn on the head except a simple fillet. Among the tribute brought from Kaft to the Egyptian king are rings of precious metal, and vases with the heads of animals, reminding us of the 'owl-headed' vases disinterred by Dr. Schliemann at Hissarlik in the Troad.

Very distinct from the Phoenicians of Kaft are the Shasu or Bedawin 'Plunderers' of the Egyptian monuments. They were the scourge of the settled populations of Canaan as their descendants are at the present day. We hear of them as existing from the Egyptian frontier up to the north of Palestine, 'the land of the Amorite,'

[1] Burton and Drake, *Unexplored Syria*, London, 1872, vol. ii. pp. 227–377. M. Bertholon has described two skulls found in Tunisia with an index of 77·80 which Dr. Beddoe compares with the dolichocephalic skulls discovered by Burton at Palmyra as well as with skulls found in Sardinia. The forehead is narrow, 'the anterior temporal region flat, the frontal bosses replaced by a single median prominence, with a certain degree of parieto-occipital flattening, and parietal bosses well marked but placed so far forward as to be immediately above the auricular meatus, so that the vertical aspect is a kind of lozenge.' No such type seems to exist now in Tunisia (*Journal of the Anthropological Institute*, xx. 4, pp. 350, 351).

where their place was taken in the fifteenth century before our era by the invading Hittite. They were properly inhabitants of the desert, who perpetually hovered on the borders of the cultivated land, taking advantage of every opportunity to harry and plunder it. When the government was weak their wandering troops made their way to the very gates of the cities, and hired their services to contending chiefs. At times some of them settled in the plains and adopted village-life, but their savage in-



NORTH SYRIAN.

stincts survived, and the settled Bedawi is usually a mixture of the worst vices of his wilder brother and the native peasantry. Idle, treacherous, avaricious, cruel, and cowardly, he deservedly remains an outcast among the other races of mankind.

The frontier-fortress of Kanâna, which has been happily identified by Capt. Conder with Khurbet Kan'an, six miles from Hebron, was defended against Seti I by the Shasu. It would appear also that they formed part of the garrison of Hebron at the time of the Israelitish invasion, since

Hebron is stated to have been occupied by 'Ahiman, Sheshai, and Talmai, the children of Anak,' and Sheshai means 'the Shasu.' Their arms were the spear and the battle-axe.

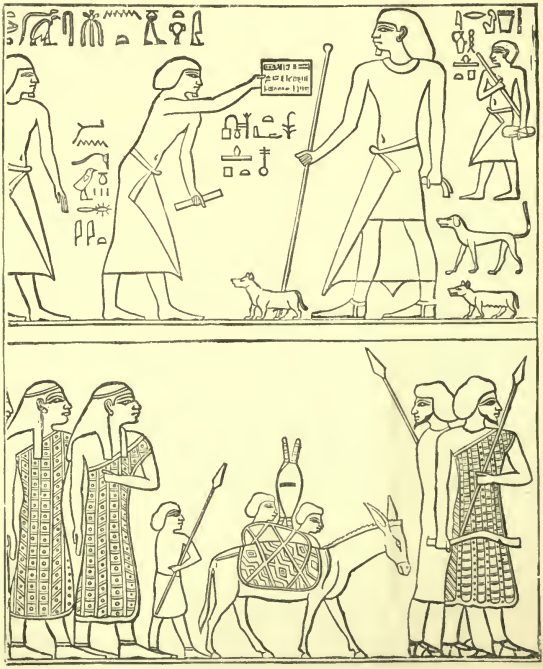
The Shasu are, to use the words of Mr. Tomkins, 'sharp-featured,' with rather receding foreheads. The noses are straight, pointed, and look towards the ground, the nostrils and lips are thin, the eyebrows prominent, and the face is set in a somewhat full whisker and pointed

SHASU.

beard. A moustache does not seem to have been worn. At Abu-Simbel, the skin of the Shasu is painted a light yellow, his eyes are blue, and his hair, eyebrows, and beard red. It is clear that the Shasu are the same people as the '37 Asiatics,' who brought collyrium to an Egyptian king of the Twelfth Dynasty[1] under the leadership of 'a mountain-chieftain' called Absha, and who are depicted on the walls of the tomb of Nofer-

[1] In the sixth year of Usertesen II.

hotep at Beni-Hassan. The followers of Absha have pale brown or yellow skins with whiskers and beards



PART OF THE GROUP OF ASIATICS AT BENI-HASSAN.

similar to those of the Shasu, except that like the hair of the head they are painted black. Their features also are precisely the same as those which characterise the Shasu.

The men wear sandals and embroidered kilts or else blankets which leave the right shoulder bare. The women wear shoes and embroidered plaids, as well as a fillet round the head. Two children are represented carried in a pannier on the back of a donkey.

The picture has long excited interest since it is the earliest record we possess of the arrival in Egypt of a band of Asiatic strangers. The Twelfth Dynasty

MENTI-SATI.

flourished long before the days when Abraham or Jacob went down into Egypt, and in the procession of Absha and his followers we may perhaps see a representation of what a patriarchal caravan was like. It should be noted that the name of Absha is Semitic, identical, in fact, with that of the Biblical Abishai.

The features of the Shasu recall those of the modern Bedawin. They differ essentially from the features of the 'Menti of Sati,' the name given by the Egyptians

not only to 'the hordes who invaded Egypt under the Hyksos,' but also to the nomad population of the Sinaitic Peninsula and the Hauran. The Menti or 'Shepherds' are strong-looking men, with hooked noses, rounded at the point, wide nostrils and full lips. The beard is long, and the whisker covers all the lower part of the cheek. The type is Jewish rather than Bedawi, and recalls the profiles of the tribute-bearers of Jehu on the Assyrian Black Obelisk found on the site of Calah and now in the British Museum. Physiologically the Jew thus claims relationship with the Menti of the Egyptian sculptures and not with the Shasu. The Menti are mentioned in the Egyptian inscriptions as inhabiting the Sinaitic Peninsula as far back as the time of the Fifth Dynasty, and though the name given to them is merely descriptive it seems to have been confined to a particular race. The term Sati, it may be added, signifies 'archers,' and indicates the weapon with which the Sati were armed[1].

The Amorite is called Amâr on the Egyptian monuments, Amurrâ in the cuneiform tablets of Tel el-Amarna. As has already been remarked, the name was applied to the district which lay immediately to the north of Palestine, and included the sacred city of Kadesh on the Orontes, which afterwards became a stronghold of the Hittites. But we learn from the Old Testament that Amorites were also to be found in Southern and Central Palestine, as well as on the eastern side of the Jordan. In the days of Abraham they lived at Hazezon-tamar on the western shore of the Dead Sea (Gen. xiv. 5), and

[1] It would seem from one of the Tel el-Amarna letters that the Sati are the same as the Suti of the Assyrian inscriptions, who occupied the desert frontiers of Babylonia 'from the rising to the setting of the sun.'

the Hebrew patriarch was confederate with the three Amorite brothers who inhabited the plain of Hebron. According to the more correct translation of Gen. xlviii. 22, Jacob 'took' Shechem 'out of the hand of the Amorite,' and the Hivite population of Gibeon is stated to be Amorite in 2 Sam. xxi. 2. Ezekiel declares (xvi. 3, 45) that the mother of Jerusalem was an Hittite, and its father an Amorite, conformably to the statement in Josh. x. 5, 6, which makes the inhabitants of Jerusalem, Hebron, Jarmuth, Lachish and Eglon all alike Amorites. On the eastern side of the Jordan the Amorites had established two powerful kingdoms in the age of the Exodus. Og, the Rephaim king of Bashan, is entitled an Amorite in Deut. iii. 8, while the kingdom of Sihon at Heshbon was known explicitly as that of 'the Amorites.' An old song, apparently of Amorite origin, described how Sihon had conquered the king of Moab and carried the sons and daughters of his people into captivity (Numb. xxi. 26–29).

If we combine the information furnished by the Egyptian monuments and the Old Testament records, we may gather that the Amorites had spread from two separate centres, one to the north and the other in the south of Palestine. We may also gather that in both localities they came to be intimately associated with the Hittites. The Amorite territory of the north was occupied by Hittite conquerors in the time of Ramses II; in the south the Jebusite population of Jerusalem was partly Hittite and partly Amorite, while the inhabitants of Hebron are called sometimes Hittite, sometimes Amorite. When the Israelites invaded Canaan they found the southern portion of the country for the most part in Amorite hands.

The cities of the Amorites were 'great and walled-up to heaven.' The Amorite wall of Lachish has been discovered by Mr. Flinders Petrie at Tel el-Hesy, and it proves to be of unburnt brick, 28 feet 8 inches in thickness [1]. Such a thickness implies a corresponding height. The capture of cities so defended well deserved to be a matter of boasting on the part of the Egyptian monarchs, and still more so on the part of the children of Israel.

What the Amorite was like we know from the portraits of him which have been left to us by the artists of Egypt. His features were handsome and regular, his nose straight and somewhat pointed, his lips and nostrils thin, his cheek-bones high, his jaws orthognathous, and his eyebrows well defined. His skull is apparently dolichocephalic, he possessed a good forehead, and a fair amount of whisker which ended in a pointed beard. Altogether his face expresses intelligence and strength. At Abu-Simbel his skin is painted a pale yellow, his eyes blue, and his eyebrows and beard red, while the hair on the other hand is black. At Medinet Habu the skin is coloured a light-red, 'rather pinker than flesh-colour,' unlike the Libyans, who are there painted as red as the Egyptians themselves.

The profiles of the Amorites, as depicted on the monuments of the Nineteenth and Twentieth Dynasties, are practically identical with those of the figures at Karnak, which surmount the names of the cities captured by Shishak in Southern Judah. It is therefore clear that the predominant type of population in that part of Palestine in the reign of Rehoboam was still Amorite. The Jew held possession of Jerusalem and Hebron, and

[1] *Quarterly Statement of the Palestine Exploration Fund*, July, 1890, p. 163.

the towns and villages immediately surrounding them; elsewhere he would appear to have formed a subordinate element in the population. The older race was never extirpated, and we can therefore understand how it was that the exile of the Jews from Palestine brought with it the revival of the ancient Amorite stock.

A comparison of the head of an Amorite with that of a Shasu suggests that the second is a degraded form of the first. The pointedness of the nose is exaggerated in the Shasu, and his receding forehead contrasts unfavourably with the profile of the Amorite; but on the whole there are certain resemblances between them which lead to the possibility that both are referable to the same original type.

However this may be, it is plain that the Amorite belonged to the blond race. His blue eyes and light hair prove this incontestably. So also does the colour of his skin, when compared with that of other races depicted by the Egyptian artists. At Medînet Habu, for example, where the skin of the Amorite is a pale pink, that of the Lebu or Libyan and the Mashuash or Maxyes is red like that of the Egyptians, though we know that the Libyans belonged to a distinctively fair-complexioned race. In a tomb (No. 34) of the Eighteenth Dynasty, at Thebes, the Amorite chief of Kadesh has a white skin and light red-brown eyes and hair, his followers being painted alternately red and white, while the chief of the Hittites has a brown skin and black hair, and the chief of the Kaft a yellow skin and light brown hair. In the tomb of Meneptah, where the four races of the world known to the Egyptians are represented, the populations of Europe have a pale yellow skin and blue eyes, the Asiatics a 'light Indian red' skin

and blue eyes; in the tomb of Seti I, on the other hand, the skin of the European is yellow, his eyes blue and his hair dark; the skin of the Asiatics being in one case dark yellow, in another red, and in a third white. Finally, in the tomb of Ramses III, the Europeans are depicted with yellow skins, red eyes and black hair, and the Asiatics with light-red skins, blue eyes and black hair[1].

It is evident, therefore, that the pale yellow and pink flesh of the Amorite is intended to denote a lighter skin than that of the Egyptian,—the skin, in fact, of the blond race. Now the natives of Libya also belonged to the blond race, and are accordingly classed with the people of Europe and the Aegean by the Egyptians. They were specially known as the Tahennu or 'crystal-clear,' and according to Lefébure are thus distinguished from the Tamehu or 'fair men' of the north. Moreover, as we have seen, the Shasu, or at all events the Shasu of Southern Palestine, are represented as belonging to the same blond type as the Amorites. We have, accordingly, a line of blonds extending from the northern coast of Africa as far as Coele-Syria, and broken only by the Delta of Egypt. Throughout this region we still find traces of the race. The Kabyles of Algeria, with their fair golden hair, their blue eyes and their clear, freckled skin, strikingly resemble the fair Kelt, and the Kabyles are but a branch of the Berber population which is spread over the whole of the mountainous part of Northern Africa. In Marocco the mountains are occupied by the Riffis, large, broad-shouldered men, whose physical characteristics are those of the Kabyles. The

[1] Flinders Petrie in the *Report of the British Association*, 1887, pp. 445–449.

same race was represented by the Guanches of the Canary Islands, and is still met with in Tunis and Tripoli. I have myself seen fair-haired, blue-eyed children in the mountain villages of Palestine, and the type is particularly prevalent on the coast southward of Gaza. Indeed, a native sheikh who once joined me on the desert road between El-Arish and the ruins of Pelusium, not only had the complexion, but also the precise features attributed by the artist of Ramses III to the captive Amorite leader[1].

In its surviving members the blond race of the Mediterranean is tall and dolichocephalic. That these characteristics have always belonged to it is shown by the skulls found in the cromlechs or dolmens of Roknia and other burial-places of the neolithic age in the country of the Kabyles, as well as by the great stature of the ancient Amorites. By the side of them the Israelitish spies seemed to be but grasshoppers (Numb. xiii. 33). The Amorite clan of Anakim, who took refuge in the Philistine cities of Gaza, Gath, and Ashdod (Josh. xi. 22) were marked out by their size from the rest of the population among whom they had settled.

It is possible that a reference to the blond Amorite race is to be found in the Old Testament. The word *khori* in Hebrew means 'white bread' from a root which signifies 'to be white,' and the most natural way of explaining the name of the Horim or Horites, the predecessors of the Edomites in the mountains of Seir, is that it signifies 'the Blonds.' It is difficult otherwise to understand its recurrence in districts with which the Horites had nothing to do. Thus we find that Caleb was the

[1] See my article on the 'White Race of Ancient Palestine,' in the *Expositor*, July, 1888.

son of Hur (1 Chr. ii. 50), and his brother was Ash-hur, 'the man of Hur' (1 Chr. ii. 24). As in the mountains of Northern Africa, so also in the mountains of the later Edom, the blond race of Palestine found its natural home, as well as its surest stronghold against the Semitic invader.

It did not thrive in the hot climate of the plain. Hence we may explain the early disappearance of the race from the valley and delta of the Nile. The Egyptian immigrants had no difficulty in securing these for themselves, and so dividing the African and Asiatic halves of the blond race. That this happened while the race was still living in the Stone age may be concluded from the fact that no trace of metal has been discovered in the early cromlechs of Northern Africa.

The cromlechs, consisting of a cairn of stones approached by a short passage, or of a circle of upright blocks surmounted by one or more horizontal blocks, are characteristic of the countries in which the blonds were once settled. In Africa they are associated with skeletons which reveal their origin, and similar dolmens are met with in those parts of Palestine, more especially on the eastern side of the Jordan, with which the name of the Amorites is connected. Cromlechs of a like form exist in Western Spain and France, and even in Britain, and since the Libyan race, whose remains they cover in Africa, claims physiological relationship with the 'Red Kelt,' it is permissible to regard them as marking the former presence of the race to which the Amorites belonged. The scientific study of megalithic structures is still in its infancy, but the day may not be far distant when the shape of the cromlech will enable the enquirer to determine by what population or race it was built. Cromlechs are not found in Europe east of a line drawn

through Dresden, but they occur again in Circassia, and it would be interesting to discover whether here too they indicate the existence in prehistoric days of the blond Mediterranean race.

In the first record we possess of his history (Gen. xiv. 7) the Amorite is the northern neighbour of the Amalekites of Kadesh-barnea. He is thus in the close neighbourhood of that fortress of Kanâna, which was defended against the father of Ramses II by blue-eyed Shasu. It thus becomes probable that the blond Shasu of the Egyptian monuments were an Amorite tribe of nomadic habits who were on that account classed with the other 'Plunderers' or Bedawin of the desert by the Egyptian scribes. At all events the passage in Genesis shows that the Amorites and Amalekites were distinct from one another. The Amalekites would seem to be included among the Menti of the Egyptian texts.

The Amalekites were usually regarded as a branch of the Edomites or 'Red-skins[1].' Amalek, like Kenaz, the father of the Kenizzites or 'Hunters,' was the grandson of Esau (Gen. xxxvi. 12, 16). He thus belonged to the group of nations,—Edomites, Ammonites, and Moabites,—who stood in a relation of close kinship to Israel. But they had preceded the Israelites in dispossessing the older inhabitants of the land, and establishing themselves in their place. The Edomites had partly destroyed, partly amalgamated the Horites of Mount Seir (Deut. ii. 12); the Moabites had done the same to the Emim, 'a people great and many, and tall as the Anakim' (Deut. ii. 10), while the Ammonites had

[1] This is the most probable interpretation of the name which is written Udumu in Assyrian. The proper name Obed-Edom, 'Servant of Edom,' shows the Edom, like Assur, was worshipped as a god.

extirpated and succeeded to the Rephaim or 'Giants,' who in that part of the country were termed Zamzummim (Deut. ii. 20; Gen. xiv. 5). Edom, however, stood in a closer relation to Israel than its two more northerly neighbours. Esau had been the brother of Jacob, and as in the case of the Egyptians the children of the Edomites were allowed to 'enter into the congregation of the Lord in their third generation' (Deut. xxiii. 8). Indeed, a large portion of the population of Southern Judah was of Edomite descent. Caleb, like Othniel, was a Kenizzite (Numb. xxxii. 12; Josh. xv. 17), and we learn from the earlier chapters of the Book of Chronicles that not only the district surrounding Hebron and Kirjath-sepher, but also a considerable portion of the territory to the south of them was in the hands of Caleb's descendants. Even Salma 'the father of Bethlehem' was the son of Caleb (1 Chr. ii. 51). Like the Israelites the Edomites, Moabites, and Ammonites had adopted 'the language of Canaan;' this had already been inferred from their proper names, and the discovery of the Moabite Stone with its inscription in the dialect of Moab has confirmed the inference.

Separate from the Edomites or Amalekites were the Kenites or wandering 'smiths[1].' They formed an important Guild in an age when the art of metallurgy was confined to a few. In the time of Saul we hear of them as camping among the Amalekites (1 Sam. xv. 6), while the prophecy of Balaam seems to imply that they had established themselves at Petra (Numb. xxii. 20, 21). A portion of them 'went up out of the city of palm-trees with the children of Judah into the wilderness of Judah' (Judg. i. 16), while 'Heber the Kenite pitched his tent'

[1] See *Academy*, Nov. 27, 1886, p. 364.

in the neighbourhood of Kadesh of Naphtali (Judg. iv. 11). It would even appear from 1 Chr. ii. 55 that the Rechabites were of Kenite origin. The Kenites were, in fact, the gypsies and travelling tinkers of the old Oriental world. Some of the tribe had doubtless found their way into Palestine before the period of the Israelitish invasion. In an account of an Egyptian tourist's adventures in that country in the time of Ramses II, special mention is made of the iron-smith who repaired the broken chariot of the traveller. The art of working iron was one which required peculiar skill and strength, and the secrets it involved were jealously preserved among certain nomad families. As culture advanced the art became more widely known and practised, the Kenites ceased to have the monopoly of the trade, and degenerated into mere nomads who refused to adopt a settled life. Their very name came to disappear, and their stronghold in the southern desert was wasted by the armies of Assyria.

The Kenites, it will thus be seen, did not constitute a race, or even a tribe. They were, at most, a caste. But they had originally come, like the Israelites or the Edomites, from those barren regions of Northern Arabia which were peopled by the Menti of the Egyptian inscriptions. Racially, therefore, we may regard them as allied to the descendants of Abraham.

While the Kenites and Amalekites were thus Semitic in their origin, the Hivites or 'Villagers' are specially associated with Amorites. It may be that they represent the mixed population of Amorites and Canaanites who lived in the immediate vicinity of the great Amorite stronghold. We hear of the Hivites under Mount Hermon (Josh. xi. 3) 'that dwelt in Mount Lebanon, from Mount Baal-Hermon unto the entering in of Hamath'

(Judg. iii. 3; 2 Sam. xxiv. 7). This was the country of the Amorites according to the Egyptian texts and the tablets of Tel el-Amarna. But we also hear of them further south, at Gibeon (Josh. ix. 7; xi. 19) and Shechem (Gen. xxxiv. 2), which are called Amorite elsewhere (2 Sam. xxi. 2; Gen. xlviii. 22). Like the Horites, therefore, we may regard them as predominantly Amorite in race. The name does not appear in the Egyptian texts; it is very doubtful if it does so in the cuneiform documents.

In Gen. xv. 19–21 and similar passages of the Old Testament, where a list of the older inhabitants of Palestine is given, mention is made of the Perizzites. The Perizzites, however, did not represent either a race or a tribe. They were the people of the 'cultivated plain,' the agriculturists of that part of the country which was capable of tillage, like the modern *fellahin* of Egypt. They belonged accordingly to various races and nationalities; there were Israelitish Perizzim as well as Canaanitish or Amorite Perizzim. The name was a descriptive one, like that of Kadmonite or 'Eastern' which denoted the population on the eastern side of the Jordan.

The Rephaim, who are mentioned along with the Perizzites, are more difficult to determine. The name is translated 'Giants' in the Authorised Version of the Bible, but the only support for this is the gigantic size of the Amorite Anakim in the Philistine cities who are said to have been the descendants of Rapha (2 Sam. xxi. 16–22). The size of the sarcophagus of Og, the king of the Rephaim in Bashan (Deut. iii. 11), proves nothing as to the size of the king himself. There are traces of the Rephaim in several parts of the Holy Land. On the south-western side of Jerusalem itself was a 'valley of the Rephaim' (Josh. xv. 8, &c.), there was a Beth-

Rapha or 'House of Rapha' in Southern Judah (1 Chr. iv. 12), and the Emim and Zamzummim, who preceded the Moabites and Ammonites, were also reckoned among the Rephaim (Deut. ii. 11, 20). In the fourteenth chapter of Genesis, the Zamzummim are called Zuzim, and mentioned immediately after the Rephaim of Ashteroth-Karnaim. Mr. Tomkins has shown that the latter place is named by Thothmes III of the Eighteenth Egyptian Dynasty, among the towns captured by himself in Palestine. It appears in his list under the form of Astartu, and is followed by the name of Anau-Rapâ or On-Rapha. The two cities are now represented by Tell Ashtarah and Er-râfeh, the Raphon or Arpha of classical geography.

It will be noticed that the districts occupied by the Rephaim were those with which the Amorites were connected. We may therefore consider them to have been a branch of the Amorite stock, a conclusion which is confirmed by the fact that the same tall stature is ascribed to both Amorites and Rephaim. It marked them out from the other inhabitants of the land, and was the racial characteristic which most impressed itself on the Israelitish invaders.

It is possible that the Jebusites, like the Rephaim, were also an Amorite tribe. We must remember, however, that in Numb. xiii. 29 they are distinguished from the Amorites as well as from the Hittites, though this may be merely due to the important position they occupied as the possessors of the strong fortress of Jerusalem. At all events, Ezekiel, as we have seen, makes the older population of Jerusalem partly Hittite and partly Amorite, and knows of no other element in it. Moreover, the lengthy letters written by the priest-king of Jeru-

salem about 1400 B.C., and discovered in the mounds of Tel el-Amarna, agree with the history of Melchizedek in making no reference to the name of Jebusite. On the other hand, from the time of the entrance of the Israelites into Canaan down to the day when Jerusalem was captured by David, its name was commonly known as Jebus, and its inhabitants as Jebusites. It would seem, therefore, that in the century which elapsed between the age of the Tel el-Amarna correspondence and the Exodus of Israel, Jerusalem had passed into the hands of a combined force of Amorites and Hittites to whom the local name of Jebusite was attached. Such, at least, is the most probable explanation of the facts which we possess at present.

As for the Girgashite who is coupled with the Jebusite (Gen. xv. 21), his place has been already fixed by the ethnographical table of Genesis. He there appears between the Amorite and the Hivite, and consequently in that northern part of the country in which the Hivites were more especially found. Further than this conjecture alone can lead us. In the Assyrian inscriptions the district of which Damascus was the centre is called Gar-Emeris, and since the name of the Hittite capital Carchemish is written Gar-Gamis in the Assyrian texts, it is possible that Gar-Emeris was a Hittite title signifying the 'Place of the Amorites.' In this case we might see in the name of the Girgashite a Hittite Gar-Gis, 'the place of the Guans,' a people whose chief seat, as we learn from the cuneiform records, was on the shores of the Gulf of Antioch. All this, however, is but guesswork; at present we must be content with admitting that we do not know to what race the Girgashites belonged or the precise locality in which they dwelt.

Syria, in the widest sense of the word, was known to the Egyptians as the country of the Rutennu or Lutennu[1]. It was divided into Upper and Lower, the Lower Rutennu extending from the ranges of the Lebanon as far as Mesopotamia. What is meant by the Upper Rutennu is made clear in an inscription of Thothmes III, in which the towns he had conquered,

IANUA (MITANNI).

from Kadesh on the Orontes to the southern boundaries of Palestine, are described as cities of the Upper Rutennu.

As might have been expected from the vague geographical sense in which the term is used, the physical types represented by the Rutennu belong to more than one race. On the one hand we have a type which is pronouncedly Semitic, on the other hand a type which is just as pronouncedly Hittite. There is further the

[1] No distinction was made between *r* and *l* in ancient Egyptian pronunciation.

type which resembles that of the Hyksos, as well as another type which stands by itself and is of a remarkably high and refined character. This is the type presented by the defenders of Ianua, a city which Mr. Tomkins has identified with Einya on the Euphrates. The nose is mesorrhine and straight, the lips thin and well-formed, the cheek-bones are high, the eyebrows prominent, the forehead high. There is but little hair on the face be-

RUTENNU.

yond a moustache. The hair itself appears to be straight. Are we to see in the face the features of the subjects of the Mitannian king?

At Karnak the skin of the Rutennu is painted orange like that of the Hittites, and in the tomb of Rekh-mâ-Ra it is light yellow in some cases, pink in others. The men are represented with beards and long-sleeved robes, which reach to he ankles, a cap being on the head, bound round with a fillet: the women wear a long

flounced dress, with a cape over the shoulders. But the faces resemble those of the Shasu, and it is probable that they belonged to a population allied to the Shasu in blood. Unless we know the exact locality from which the Rutennu represented on a particular monument may have come, the pictures given of them by the Egyptian artist have but little value from an ethnological point of

DAMASCUS.

view. The same must be said of the people of Lemanen or Lebanon, who have the cape and long robe of the Rutennu, and the beard and features of the Amorites.

Special mention, however, must be made of a head which we learn was that of an inhabitant of Damascus in the time of Thothmes III. The features are those of the natives of Pun, even to the short straight beard.

The type is a handsome one, with high forehead, straight nose and thin lips. Its close resemblance to the Punite type raises many interesting questions, and inclines us to the belief that Lepsius was right in connecting the Phoenicians, the Puni or Poeni of Latin writers, with the Punites of Southern Arabia. At all events it offers a remarkable confirmation of the tradition which brought the Phoenicians from the western shores and islands of the Persian Gulf[1].

Of the populations of Palestine and Southern Syria mentioned in the Old Testament or portrayed on the monuments of Egypt, two only now remain, the Hittites and the Philistines. The Hittites must be reserved for another chapter; the Philistines have already been discussed (supra, pp. 53, 54). The Philistines are the Pulista of the Egyptian inscriptions, the Pilistê and Palastu of the Assyrian annals, and their name still survives in geography in the shape of 'Palestine.' As has been said, they were in origin Phoenicians of Caphtor on the coast of the Delta, and after their settlement in the five chief cities of Southern Judaea they formed the Asiatic outpost of the Egyptian monarchy. We find their portraits at Medînet Habu on the temple-walls erected by Ramses III. Their features are regular and somewhat small, the nose is straight, the eyebrows undeveloped, no depression being visible between the forehead and the nose, the upper lip prominent, and the chin small and receding. They have no hair on the face, and wear on the head a helmet or cap of peculiar shape, like that worn by their allies the Zakkur and Danauna, of whom we shall have to speak hereafter. The physiological type they present is remarkable, and it is difficult to say to

[1] Cf. Lepsius, *Nubische Grammatik* (1880), pp. xcix. *sq.*

what it can be attached. The ethnological problem is further complicated by the fact that the people of Ashkelon a century earlier, in the time of Ramses II, had a physiognomy which resembles that of the Hittites.

Chabas sought a solution of the difficulty by denying the identity of the Pulista with the Philistines, and seeing in them the Pelasgi of Krete. But the recent progress of Egyptian studies has made such a solution impossible.

ASHKELON.

The Pulista who attacked Ramses III by sea came from the near neighbourhood of the Asiatic continent, and a papyrus lately acquired by Mr. Golénischeff places the land of Zakkur in the sea of Khal, and at no great distance from the city of Gebal. We must therefore fall back on the explanation that the Philistines, or 'Foreigners' as they are called in the Septuagint, were a mixed race. They came indeed from Caphtor, from the Phoenician settlements in the Delta, but their ranks

were chiefly recruited not by Phoenicians but by strangers of unknown origin. The Hittite type of countenance which we notice in the people of Ashkelon must be due to the same cause as that which brought Hittites to Hebron and Jerusalem.

Apart from the Hittites and the Philistines it will thus be seen that the ancient population of Palestine fell ethnologically under three heads. In the earliest ages to which our records reach back Amorite clans overspread the country under names like Anakim, Rephaim, and Zamzummim. They belonged to the blond race, and claimed relationship with the cromlech-builders of Northern Africa and Western Europe. By the side of the Amorites we find the Canaanites, settled mainly on the coast and in the valleys, who were traders rather than agriculturists, and lived in towns rather than in villages. They belonged to the Semitic race, but to a portion of the race which had separated from the parent-stock at an early period, and they exhibited strong physiological resemblances to the people of Southern Arabia.

Lastly came the invading Semitic races, Edomites, Moabites, Ammonites, and Israelites, whose kindred are depicted by the artists of Egypt under the name of the Menti or 'Shepherds.' They had left the life of the desert and the free wanderer behind them at a comparatively recent period; Abraham, Isaac, and Jacob were still dwellers in tents, moving restlessly from place to place like the Bedawin of to-day.

Of course it is very possible that among the older population, which for want of fuller information we are obliged to group together under the common head of Amorite, there may have been tribes which did not belong to the blond race. The enormous preponderance

of dark whites over blond whites in modern Syria can scarcely be accounted for except on such a supposition. Moreover, it is not probable that the blond race was the first possessor of Palestine. It must have arrived there from the west, from Western Europe and the coast of Africa, not from the east or north. But we have no means of discovering who it was that preceded the arrival of the Amorites, or what relics of the aboriginal population survived to a later day. When history first begins the Amorite and the Canaanite are already in the land, though the Amorite is retreating from the Canaanite into the fastnesses of the mountains. Like the Kelt in Wales or the Basque in the Pyrenees, it is only there that he was able to maintain his independence. In the troublous times which followed the overthrow of the Egyptian empire in Canaan he may indeed have descended into the plain and built himself cities with huge walls like those of Lachish and Heshbon, but his enjoyment of them was not destined to be long. The Israelite invader was at hand, and Lachish and its sister cities became 'ruinous heaps.' It was only in Mount Heres that the Amorites successfully resisted the attack of their enemies (Judg. i. 35); in the plain it was the Canaanites and not the Amorites who could not 'be driven out.'

CHAPTER VII.

THE HITTITES AND THE POPULATIONS IN THE VALLEYS OF THE EUPHRATES AND TIGRIS.

IN the tenth chapter of Genesis Heth, 'the Hittite,' is made a son of Canaan. This expresses the fact that Hittite tribes were to be found within the limits of Canaan. Jerusalem itself had a Hittite mother, and it was from the Hittites of Hebron that Abraham bought the field of Machpelah. We learn from the cuneiform tablets of Tel el-Amarna that in the closing days of the Eighteenth Egyptian Dynasty Hittite invaders were advancing from the north into the district which lay at the back of the cities of Phoenicia, and in the reign of Ramses II we find them firmly established at Kadesh on the Lake of Homs in the near vicinity of 'the Arkite' and 'the Sinite.' One of David's most trusted captains was the Hittite Uriah, and according to the corrected reading of 2 Sam. xxiv. 6 his kingdom touched on the north on 'the land of the Hittites of Kadesh.'

Ethnologically, however, the Hittite was in no way connected with the other inhabitants of Palestine. The decipherment of the inscriptions of Egypt and Assyria has poured a flood of light on his character and origin, and his own monuments have been discovered not only in Syria, but also in Kappadokia and other parts of

Asia Minor[1]. The monuments display a peculiar style of art, ultimately of Babylonian and Assyrian derivation, and are usually accompanied by inscriptions in a peculiar system of hieroglyphic writing which we are but just beginning to decipher.

The Hittites, in Hebrew Khittim, are called Khata in Egyptian, Khattâ in Assyrian, and Khate in the cuneiform inscriptions of ancient Armenia. Their primitive seats were in the ranges of the Taurus mountains and the country at the head of the Gulf of Antioch. From hence they spread northward and westward into Asia Minor, southward into Syria. At Boghaz Keui and Eyuk in Kappadokia the ruins of a city and of a temple or palace which they erected still exist. The city was large and important; it appears in the pages of the Greek historian Herodotos under the name of Pteria, and Professor Ramsay has shown that it was the meeting-place of the high-roads which in early times traversed Asia Minor. It was along these high-roads that the armies of the Hittite princes marched as far as the shores of the Aegean, carrying with them a culture and art which exercised its influence on that of prehistoric Greece.

Glimpses of the southward advance of the Hittite have been revealed to us by the letters found at Tel el-Amarna. The Egyptian governors in Syria despatched urgent requests to the Egyptian monarch for help against the enemy. The help, however, was not forthcoming, and the older Aramaean population of Syria had to succumb to the northern invader. Carchemish, now Jerablus, on the Euphrates, became a Hittite

[1] See *The Hittites, the Story of a Forgotten Empire* (Religious Tract Society, 1888).

capital; Pethor, the city of Balaam, a few miles to the south of it, passed into Hittite hands; Hamath, as we may infer from the Hittite inscriptions discovered there, was captured; and Kadesh on the Orontes, in the land of the Amorites, formed the southern frontier of their empire. They brought with them the manners and customs of the north. Even at Kadesh, in the hot plain of Syria, they continued to wear the snow-shoes with upturned ends to which they had been accustomed in their mountain homes.

Beyond the limits of the Hittite empire an advance-guard of the nation had made its way to the vicinity of Egypt itself. Doubts have frequently been cast on the statement of Scripture that a Hittite tribe existed in the extreme south of Palestine. But the truth of the statement is thoroughly vindicated by a study of the ethnological types represented on the Egyptian monuments. The heads of the inhabitants of Ashkelon, pictured on the walls of Karnak, differ in the most marked manner from those of the other inhabitants of Southern Palestine. They are, however, distinctively of the Hittite type, and the fact is rendered still more evident by the three tresses of hair which hang from them. Unlike its sister cities, Ashkelon must therefore have been garrisoned by Hittites, whose presence in the south is thus indicated in an unexpected way.

We now know pretty exactly their physiological type. It is reproduced in astonishing harmony alike by the Egyptian artists and by the Hittite sculptors themselves in their bas-reliefs and hieroglyphics. The face is so repulsively ugly that we might have imputed to the Egyptians a desire to caricature their enemies had it not been drawn in precisely the same way on their own

monuments. The agreement is a proof at once of the faithfulness of the representation and of the fact that the Khata of the Egyptian records and the authors of the Hittite monuments were one and the same people.

Mr. Tomkins has called the Hittite face 'snouty.' It is marked by an excessive prognathism, which we look for in vain among the other populations of Western Asia. The nose is straight, though somewhat broad, the lips full, the cheek-bones high, the eyebrows fairly prominent, the forehead receding like the chin, and the face hairless. The hair of the head was arranged in three plaited tails, one hanging over each shoulder and the third down the back, an arrangement which, as Mr. Tomkins has noted, still survives among the savages of the Lake of Huleh [1]. In figure the Hittite was stout and thick-limbed, and apparently of no great height. On the Egyptian monuments the Hittites are represented with yellow skins, like the Mongols, except in the tomb of Rekh-mâ-Ra, where the Hittite chiefs have brown skins, though that of a child is yellow. The hair is black, the eyes dark brown. The dress of the men consisted of a long sleeveless robe reaching to the ankles, but open on one side to allow of the free use of the leg. A cape was sometimes thrown over it, and underneath was probably a tunic, which descended half way down the thigh, and which was usually worn without the robe by the lower classes. The head was encased in a cap, and at times in a tiara with ribbons resembling horns. The legs were protected by boots with upturned toes, and long-sleeved gloves also seem to have been occasionally used. A short dirk was carried in the belt,

[1] *Rob Roy on the Jordan*, p. 241.

and a characteristic Hittite weapon was the double-headed battle-axe.

It must be remembered, however, that the Egyptians sometimes included among the Hittites the natives of the Syrian countries in which they formed only the ruling caste, while on the other hand figures which display all the features of the Hittite type are given under the head of Rutennu. Thus we find bearded Aramaeans among the beardless Hittite enemies of the Egyptian king, and in the great hall of Karnak portraits are given of the Rutennu of Northern Syria which are manifestly those of Hittite prisoners. The Egyptian artist was not an ethnologist, and he consequently did not trouble himself to distinguish into their racial elements the armies of the Hittite king.

So far as the evidence of proper names can be trusted, it is probable that the dialects spoken among the various Hittite tribes and kingdoms belonged to the Alarodian family of speech of which Georgian is a modern representative. At all events reasons exist for connecting them with the language of the cuneiform inscriptions of Van in Armenia, as well as with that of the long letter in the language of Mitanni which has been found among the tablets of Tel el-Amarna. Community of language, however, does not imply community of race.

In fact, if the Hittites and the people of Mitanni were allied in language to the populations to the north and east of them, it is pretty certain that they were only partially allied to them in race. The racial type of the early inhabitants of Ararat or Armenia, as sculptured on the walls of the palace of the Assyrian king, agrees with that of the present inhabitants of the country. The

ambassadors from Ararat who came to visit Assur-bani-pal at Nineveh are dolichocephalic, with high foreheads, long curved noses terminating in a point, thin lips, well-formed chin, and somewhat short stature. On the bronze gates of Balawat, the soldiers of Ararat are represented as wearing crested helmets of the Greek shape, tunics which reach just above the knee, and boots with upturned ends, while in their hands they carry a small round target. But here two ethnological types are represented among them; one resembling that of the ambassadors to Assur-bani-pal with the addition of whiskers and beard; the other, smooth-faced and prognathous, with profiles like those of the Hittites.

In neither of these types can we discover the Aryan. The decipherment of the cuneiform inscriptions of Van has shown that the speakers of the Indo-European language of which modern Armenian is the descendant did not enter the country until after the downfall of the Assyrian empire. They thus confirm the statements of the Greek writers according to which the Aryan Armenians were a colony of Phrygians from the west, who made their way into Armenia at no long period before the age of Herodotos[1].

[1] It is singular that the ambassadors to Assur-bani-pal should be represented as dolichocephalic, since the modern Armenian type is distinctly brachycephalic, the average index rising to 85·7. Brachycephalism characterises the Caucasian nations generally, as has been shown by von Erckert's measurements, though the average index of the Circassians comes down to 81·8 and that of the Ossetes to 80. Von Luschan finds a similar brachycephalic type among the modern inhabitants of Lykia, the people of Greek nationality there presenting two types, dolichocephalic and brachycephalic, while the Takhtajis and Bektash, in whom he recognises the ancient Lykians, are all brachycephalic (*Journal of the Anthropological Institute*. xx. 4).

Biainas was the name of the kingdom ruled over by the princes who have left behind them the Vannic inscriptions and who fixed their capital at Van. Van, in fact, is the modern form of the name Biainas, its name in the days of the Vannic princes having been Dhuspas, which still survives in that of the district of Tosp. The kingdom, which lasted from the ninth to the seventh centuries before the Christian era, was known to the Assyrians as Urardhu, the Ararat of the Old Testament. It extended as far northward as the Araxes and had its capital at Van. As in so many other cases, the name of Ararat has shifted its position and is now applied to a mountain which rises to the north of the highlands of the ancient Urardhu.

The mountainous regions of Kurdistan to the south of Lake Van were inhabited by tribes who spoke much the same language as that of the people of Ararat and were presumably of the same race. The country was often referred to by the Assyrians under the general title of Nahri or 'River'-land. South of it again came the kingdom of Assyria.

We have seen in a previous chapter that the founders of this kingdom belonged to the Semitic race and had originally come from Babylonia. Their physiological type is very pronounced. They were thick-set and muscular, with abundance of black wavy hair on the face as well as on the head. The skull was dolichocephalic, the forehead straight, the lips full, the nose aquiline and leptorrhinian, the eyebrows prominent and beetling. The hair was black and artificially curled in the whiskers and beard. The eyes also were black, the skin white but easily burnt red or brown when exposed to the sun and wind. In character and intellectual

capacity the Assyrian was a typical Semite, and his favourite occupations were commerce and war.

But the Assyrian remained to the last merely a conquering caste. His superiority, physical and mental, to the older population of the country had made his first invasion of it irresistible, and the iron discipline and political organisation which he subsequently maintained enabled him to preserve his power. He has been called 'the Roman of the East,' and in many respects the comparison is just. Like the Roman he had a genius for organising and administering, for making and obeying laws, and for submitting to the restraints of an inexorable discipline. The armies of Assyria swept all before them, and the conception of a centralised empire was first formed and realised by the Assyrian kings.

The exhaustion of the upper classes, of that conquering caste which had created the kingdom of Assyria, brought with it the downfall of the Assyrian empire and even the extinction of the Assyrian name. The older population became predominant, the Assyrian language was superseded by Aramaic, and another racial type prevailed. This was the ancient type which had existed before the arrival of the Semitic Assyrians, and had continued to exist by the side of them. From time to time we see it represented on the monuments. The head is small and round, the forehead low and receding, the cheek-bones high, the jaws prognathous, the nose prominent and leptorrhine, the eyebrows well marked, the chin retreating, the hair frizly, the stature short. Unlike the Semitic Assyrian, the aboriginal of the country had comparatively little hair on the face.

We meet with the same racial type in Babylonia. It is found on one of the oldest monuments of Chaldaean

art yet known, discovered at Tello and now in the Louvre, and may be detected in the Babylonian soldiers in the Assyrian armies. We also meet with it in Elam. In Elam, in fact, it seems to have been the prevailing if not the only type. Among the numerous representations of Elamites which occur in the bas-reliefs of the Assyrian palaces the head is uniformly of a brachycephalic and prognathous character. In the case of the ruling family, it is true, the lines are softened, the hair being straight and not curly, and the nose sub-aquiline; but in all important points the traits remain the same. We are therefore justified in looking upon this particular type as that which originally occupied the southern valleys of the Euphrates and Tigris as well as the mountains of Elam to the east of them. What its further affinities may have been it is at present impossible to say.

In the fertile plain of Babylonia this aboriginal type was mingled with several others. Bêrôssos, the Chaldaean historian, tells us that since the beginning of history Babylonia was the meeting-place of different races, and its geographical position makes it easy to believe the statement. The cuneiform records have shown us that the civilisation and culture of the country were founded, and the cuneiform system of writing itself invented, by a population which spoke agglutinative dialects in no way related to the Semitic languages, and which consequently was probably not of the Semitic race.

The probability is raised to a certainty by a study of the documents which the Accado-Sumerians have bequeathed to us. They reveal religious ideas and practices foreign to those of the Semites. They reveal

also the existence of a matriarchate, in which the mother and not the father stood at the head of the family, in marked contrast to the Semitic degradation of the woman as the mere reflection and helpmeet of the man. Even in so trifling a matter as the reckoning of time we find a difference between the Accado-Sumerians and their Semitic successors. While with the Semite time is reckoned from sunset to sunset, with the Accadian it was reckoned from dawn to dawn.

The question therefore arises whether the peculiar physiological type which we have found existing in Assyria, in Babylonia and in Elam, and which for want of a better name we may term Elamite, represents the type of the Accado-Sumerians. Unfortunately our materials are at present too scanty to allow this question to be answered satisfactorily; on the whole, however, it is probable that it does not. The figures and heads of the early Sumerian rulers which have been disinterred at Tello, are of a totally different character. Certain heads on terra-cotta cones remind us curiously of the Chinese representations of old men, though the effect is perhaps produced by the form of the beard, the heads being apparently long and not round. In one case, however, we have a carefully finished head in stone. Here the head seems to be round, but the forehead is straight, the jaws orthognathous, the cheek-bones prominent, the nose large, straight and slightly platyrrhine. The hair on the head is curly, the face itself being smooth. A similar type is presented by the head of king Khammurabi (B. C. 2400), except that there is here a good deal of hair on the face, and the nose is prominent and leptorrhine. Khammurabi, moreover, may have been of Kassite origin, though his profile

resembles that on the terra-cotta cones alluded to above.

It will thus be seen that the ethnological affinities of the pre-Semitic population of Babylonia offer many difficulties which cannot at present be cleared up. We must wait until skulls of indubitably Sumerian origin are found and examined, either at Tello or in some other burial-ground of the Chaldaean plain. Meanwhile we have to be content with the confirmation afforded by such monuments as we possess of the statement made by Bêrôssos that Babylonia was the home of many races.

We have indications, however, that these races intermingled freely during the historical period. Thus a bas-relief of king Merodach-iddin-akhi, who reigned B. C. 1100, presents us with a profile which is Semitic in its main features, but dashed with a trace of the Elamite type. On the other hand, the Babylonians who fought in the service of Assur-bani-pal belong to neither type. They are dolichocephalic, with high foreheads, straight leptorrhine noses, flat cheeks, orthognathous mouths, wavy hair and tall stature. Their features recall those of the Persian guard whose portraits have been discovered by M. Dieulafoy at Susa, though they also recall to a less extent those of the pre-Semitic heads on the terra-cotta cones of Tello. Of course it is not certain that these soldiers were really Babylonian by race, though they came from Babylonia and wore the Babylonian dress.

Westward of Babylonia were the desert regions roamed over by Semitic nomads. They spoke Aramaic dialects, for the most part, and may be considered as belonging to the Aramaic branch of the

Semitic family both linguistically and ethnologically. From time to time some of their tribes made their way into Babylonia itself, and led there a half-settled life like certain of the Bedawin at the present day in Egypt. These Aramaic Arabs were specially employed by the Babylonians in herding cattle and tending their flocks of sheep. We are reminded of Jacob's similar occupation in Syria; 'Israel served for a wife, and for a wife he kept sheep' (Hos. xii. 12).

It is dangerous to speculate where our materials are still scanty, and a fresh discovery may at any moment upset the provisional conclusions at which we arrive. But the general result of the facts we have been reviewing seems to be that the valleys of the Tigris and Euphrates, from the sources of the two rivers in the north as far as their mouths in the Persian Gulf, were primitively occupied by a prognathous and brachycephalic race, of low type, with receding forehead and comparatively smooth face. The race was divided into two branches, one northern and the other southern; the northern surviving in the Hittites and the beardless race of Ararat, while the other mingled with the Semites in Assyria and Babylonia, but preserved its characteristics with tolerable purity among the mountains of Elam. In Babylonia, if not elsewhere, another race of refined and intellectual character, which we will call Accadian, supervened upon the aboriginal inhabitants of the country, and developed a culture similar to that of Egypt. Subsequently the Semites of Arabia entered the country, gradually amalgamated with its older inhabitants, and assimilated the culture of the Accado-Sumerians, at the same time improving upon it and giving it a Semitic form. The ultimate result was the

civilisation and literature which the spade of the excavator and the skill of the decipherer have revealed to our nineteenth century[1].

This is not the place in which to dwell upon the influence which Babylonian culture has exercised upon us of the modern world. It has come to us through the Jews of the Exile and the Greeks of the Alexandrine age. The decipherment of the clay records of Chaldaea is beginning to make clear the obligations of the Chosen People to their Babylonian conquerors. Even the later Jewish names of the months were borrowed from Babylonia, and the leader of the returning exiles bore the Babylonian name of Zorobabel, Zeru-Babili, 'the seed of Babylon.' Like all mixed races, the mixed race of Chaldaea was vigorous in mind and body, and has exerted a lasting influence upon the intellectual history of mankind.

[1] See Bertin, 'The Races of the Babylonian Empire' in the *Journal of the Anthropological Institute*, xviii. 2.

CHAPTER VIII.

AFRICA, EUROPE, AND ARABIA.

CUSH, the brother of Mizraim, has already come before us in a former chapter[1]. The name Cush was of Egyptian origin. Kash vaguely denoted the country which lay between the First Cataract and the mountains of Abyssinia, and from the reign of Thothmes I to the fall of the Twentieth Egyptian Dynasty the eldest son of the Egyptian monarch bore the title of 'Royal Son' or Prince of Kash. In the reign of Meneptah, the Pharaoh of the Exodus, one of these Princes of Kash had the name of Mes, and may thus have originated the Jewish legend reported by Josephus, according to which Moses, the adopted son of an Egyptian princess, conquered the land of Cush.

As the Assyrians transformed Mizri or Mizraim, 'Egypt,' into Muzri, so too they transformed the name of Kash into Kusu. It is this Assyrian pronunciation which has been followed in the Old Testament. Professor Schrader has supposed that the pronunciation was of Canaanitish derivation, but the supposition has been disproved by the tablets of Tel el-Amarna, which show that in Canaan, as in Egypt, the pronunciation was Kas.

Kas or Cush was thus, properly speaking, the region known as Ethiopia to the geographers of Greece and

[1] Pp. 51, 52.

Rome. But it was only by degrees that the name came to cover so wide an extent of country. At the outset it denoted only a small district on the southern side of the Second Cataract. Near Wady Helfa an inscription has been found enumerating the tribes conquered by Usertesen, of the Twelfth Dynasty, as he marched from the boundaries of Egypt up the Nile. Almost at the head of them stands the tribe or district of Kash.

In the age of the Eighteenth Dynasty, however, the term already includes the whole of Nubia. From this time onwards for several centuries Cush formed a vassal province of Egypt. But in the troublous days which ushered in that Twenty-first Dynasty with which Solomon allied himself in marriage, Cush regained its independence. As in our time, the tribes of the Soudan successfully threw off the Egyptian yoke, and found themselves free to turn their arms one against another.

With the rise of the Twenty-second Dynasty, the Dynasty of Shishak, the fortunes of Cush underwent another change. Certain members of the high-priestly family at Thebes had fled to Ethiopia, and there in the city of Napata, under the sacred shadow of Mount Barkal, established the worship of the Theban god, Amun, and a 'kingdom of Cush.' The kingdom lasted long, and in the persons of Sabako and Taharka, the So and Tirhakah of the Old Testament, reduced Egypt itself to subjection. The so-called Ethiopian Dynasty of Egypt really consisted of kings of Cush.

These kings, like the court which surrounded them, belonged to the white race. They were of Egyptian descent, and their language and habits were at first Egyptian. Gradually, however, there came a change. The Egyptian language was superseded by Nubian, and

the customs and manners of the court continually became less foreign. It is clear that intermarriages with the natives had taken place, and that the purity of the Egyptian blood was beginning to be contaminated.

The physiological characteristics of the Nubians have been described on an earlier page. Racially and linguistically they stand apart from the rest of mankind. Just as their languages form an isolated family of speech, so too, on the ethnological side, they form a separate race. It may be that their earliest home was in the mountains of Abyssinia, it may be that their racial peculiarities became stereotyped in what is now the desert of the Sahara, at a time when it was still a well-watered and well-wooded plateau. It is useless to speculate on the subject; the materials for arriving at a conclusion are entirely wanting.

The Egyptian records, however, seem to establish one fact. The negro race once extended much further to the north than it does to-day in the valley of the Nile, and the ground occupied by the Nubians must have been proportionately smaller. There was a period when Negroes, as well as Nubians, were comprised within the frontiers of Cush.

The negro race is practically limited by the Equator on the south, and the Tropic of Cancer in the north. We find it east of Sennaar, on the White Nile, in the neighbourhood of Lake Chad, on the banks of the Niger and the Senegal, and on the coast of Guinea. To the south of it is the Bân-tu or Kaffir race, occupying the larger part of Southern Africa, and constituting a race apart.

The negro is dolichocephalic, and highly prognathous, with a corresponding recession of the chin. His nose is

flat with wide nostrils, his lips fleshy, his teeth large and good. The wisdom-teeth appear early and are lost late. The cranial sutures are simple, the arm long, the calf of the leg deficient, the tibia flattened, and the great toe prehensile. As has been already observed, the black colouring matter of the negro extends to his muscles, and even his brain, the convolutions of which are comparatively simple. He has but little sympathy for art, except music, of which he is passionately fond. He is moved by emotion rather than by argument, and it is alleged that negro children seldom advance in their studies after the age of fourteen. In character the negro is indolent, superstitious, affectionate, and faithful. The two latter qualities have caused him to be sought after as slave or servant. From the age of the first Egyptian dynasties armed expeditions were organised against the land of Cush, chiefly with the purpose of carrying off negro slaves, and the number of negro slaves in Egypt must at all times have been very great. Ebed-melech, 'the Ethiopian,' who saved the life of Jeremiah, was probably a negro (Jer. xxxviii. 7–13), like Cushi 'the Cushite,' the great grandfather of Jehudi 'the Jew' (Jer. xxxvi. 14). Although in contact with Egyptian civilisation for so many centuries, the negro learnt little or nothing from it, except perhaps the art of smelting iron. In the case of several tribes an iron age has followed immediately upon a stone age, without the intervening use of copper or bronze.

The negro is eminently imitative. It is, therefore, singular that he has never displayed any aptitude for drawing. In this he differs profoundly not only from the cultured Egyptian, but also from the degraded Bushmen of the extreme south of Africa. The paint-

ings of animals on the walls of the Bushman rock-shelters are extremely spirited, and some of them would not disgrace a European artist. These paintings raise a question which bears on the early history of the negro race.

In the south of Egypt the sandstone rocks are covered with the figures of animals and men, some of them manifestly of modern date, but others as manifestly of prehistoric antiquity. On the same stone we meet with these figures as well as with inscriptions of the Fifth Dynasty, and whereas in the case of the latter the weathering of the stone has been so slight as to make them appear the work of yesterday, the weathering undergone by the figures indicates an enormous lapse of time. Moreover, among the figures, that of the giraffe constantly appears. Now the presence of the giraffe shows that the country which has been a barren desert since the beginning of Egyptian history must once have been a well-watered plateau covered with the brushwood, upon which the giraffe is accustomed to browse. The ostrich is as common a figure as the giraffe, and yet the absence of the ostrich from the hieroglyphic syllabary, where the birds of Egypt are so plentifully represented, implies that it was unknown to the inventors of the ancient Egyptian system of writing. It would, therefore, seem that Mr. Flinders Petrie is right in seeing in these prehistoric drawings the memorials of the predecessors of the Egyptians in the valley of the Nile[1].

His view is corroborated by the discoveries made by travellers in other parts of Northern Africa. To the south of Tunisia, of Oran and of Marocco, similar drawings are met with on the rocks. In one instance

[1] Flinders Petrie, *A Season in Egypt* (1888), pp. 15, 16.

their relative age has been satisfactorily determined. Dr. Bonnet [1], in Oran, has found the actual stone instruments by means of which they had been engraved, lying at the foot of a rock where they occur, and at no great distance was the neolithic manufactory where the graver's tools were fashioned. Consequently the figures belong to the period when as yet the use of stone as a cutting material had not been superseded by metal. In Egypt, at all events, this takes us back to a very early age indeed.

It seems possible, therefore, that at an epoch when the Sahara was still a fertile land, and the Delta of Egypt an arm of the sea, a race of men allied to the Bushmen ranged along the southern slopes of the Atlas mountains, and extended from the shores of the Atlantic on the one side to the banks of the Nile on the other. Of this race the brachycephalic Akkas and other dwarf tribes of Central Africa would be surviving relics. They were driven from their primitive haunts by the negro invasion, and finally forced into the extreme south of the continent by the pressure of the Bân-tu or Kaffir tribes. Physically, if not morally, they were inferior to their enemies, but they possessed an art in which both Kaffirs and negroes were deficient, the art of drawing. The negro, indeed, could not have designed, much less achieved, either the rock-paintings of the Bushmen, or the rock-engravings of Northern Africa.

The mountains which bound the region of the Sahara

[1] *Revue d'Ethnographie*, viii. For the drawings on the rocks in Marocco see Lenz (*Timbuktu*, ii. pp. 10, 367), in the district between Tripoli and Ghadames Rohlfs (*Quer durch Afrika*, i. p. 52), in the country of the Tibbu Nachtigal (*Sahara und Sudan*, i. p. 307), and in Kordofan Lejean (Hartmann, *Nigritier*, i. p. 41). Cf. my letter to the *Academy*, Aug. 9, 1890, p. 117.

on the north have been occupied from time immemorial by Libyan tribes. We have already described these tribes, and shown that they belong to a well-marked variety of the white race. So far as outward appearance is concerned, the Kabyles or Riffis of to-day might be found in an English or Irish village. The antiquity of the type which they exhibit is evidenced by the monuments of Egypt, where their ancestors are portrayed with the same blond features that they still display. Dolichocephalic, fair-haired, blue-eyed and white-skinned, they might be mistaken for that branch of the Kelts who are distinguished for their golden hair and their clear and freckled skin. Professor de Quatrefages believes that they are the lineal descendants of the race whose remains have been discovered in the caverns of Cro-Magnon in the French province of Périgord, along with paleolithic implements and the bones of the mammoth and the reindeer. If so, we shall have to trace the race, of which the Amorites were the easterly continuation, back to the north-western part of Europe. From hence they would have made their way through Western France and Spain into Africa, at a time, it may be, when the Straits of Gibraltar had not as yet been formed. It is probable that the 'fair' Basques of the Pyrenees are descendants from them, modified by admixture with the 'dark' Basques. That the type could be modified by intermarriage is evident from the case of the Guanches of the Canary Islands, tall and handsome men, with 'yellow hair reaching below their waists,' whose skulls were nevertheless sub-dolichocephalic in contrast with the pronounced dolichocephalism of the Kabyle and other Berber tribes.

If de Quatrefages is right, the ancestors of the Libyans

will have left traces of themselves in the refuse-heaps on the Portuguese coast, since skulls have been found in them similar to those of the Basques. But it must be remembered that the peculiarly oval skull which characterises the 'dark' Basque, goes along with black hair and eyes and a dark complexion, features which are incompatible with relationship to the Libyan race. On the other hand the Libyan resembles the Basque in many of his intellectual and moral qualities. He is intelligent, industrious, and honest, brave and hardy, and attached to his own country. Monogamy, moreover, is the rule in spite of the permission given by Mohammedanism to marry many wives.

The Libyan tribes go under the general name of Tahennu or 'white'-men in the Egyptian inscriptions. Twice they invaded Egypt in concert with other nations from the north and east, and it needed all the decaying power and discipline of the Egyptian empire to ward off the attack. The first invasion took place in the reign of Meneptah I, the Pharaoh of the Exodus. In the 5th year of the king, Maraiui, the Libyan prince, descended upon the Delta with a vast host of allies. Besides the Lebu or Libyans themselves and the Mashuash or Maxyes, there were also 'the peoples of the north,' the Kaikash, the Aqaiusha, the Shairdana, the Shakalsha or Shakarsha, the Tulsha or Tuirsha, the Zakkur, the Liku and the Uashash.

A century later, in the reign of Ramses III, Egypt was again invaded. Libyan princes again led their armies against the Pharaoh, and again were signally defeated. On this occasion their northern allies were late in joining them. Three years elapsed before the Egyptians had to face the northern foe. We are told

that the northern populations had spread from their coasts and islands and had marched through Syria and Palestine, bringing with them the Hittites of Carchemish and the Amorites of Kadesh. The Pulosata or Philistines, the Zakkur, the Shakalsha, the Daanau and the Uashuash were leagued together to destroy Egypt. But a great naval battle was fought off the Egyptian coast, and the valley of the Nile was saved. Three years afterwards the Maxyes once more fell upon the Delta: they were, however, utterly exterminated, and the danger of Libyan conquest was past.

The identification of the Libyan allies has occasioned a good deal of controversy. About the Mashuash there is no dispute. They are the Maxyes of Herodotos (iv. 191) in the modern Tunisia, of whom we are told that they left a long lock of hair on the right side of the head and painted their bodies red[1]. We learn from the Egyptian texts that while the Lebu were circumcised, the Mashuash were not[2]. The lock of hair which characterises them on the Egyptian monuments is also wanting in the case of the Lebu. But like the Lebu they have a good deal of hair on the face, the eyebrows are well-defined, and the nose is straight and leptorrhine. The forehead is high, the lips thin, and the jaws orthognathous.

But who were 'the peoples of the north'? The 'coasts and shores' from which they descended upon Northern Syria point to Asia Minor and the adjacent islands.

[1] The Lebu chief is represented by the Egyptian artist with ornamental patterns on his arms and legs. These may have been tattooed, but they may also have been merely stained. He wears two ostrich feathers on his head, whereas each of his followers has but one.

[2] See Max Müller in the *Proceedings of the Society of Biblical Archæology*, Jan. 7, 1888.

In the 'Aqaiusha of the sea,' accordingly, scholars have seen the Akhaeans of Greek history, and have pointed to the fact that in the age of Ramses III their name is replaced by that of the Daanau or Danaans. But the Daanau are already mentioned in the reign of Thothmes III, to whom a poem declares that 'the isles of the Daanau' shall be subject. If, therefore, the Aqaiusha are to be identified with the Akhaeans of the Greeks, it is better to see in them the Hyp-Akhaeans of Kilikia, or the Greek colonists in Cyprus, than the Akhaeans of Homeric legend.

The Zakkur cannot be the Teukrians of the Troad, as has often been imagined. Not only are they associated with the Pulosata or Philistines, but their face and head-dress is also Philistine. The head-dress is a peculiar one, and apparently represents a helmet with a quilted cloth cap set in a frame of bronze. A similar head-dress, it may be observed, is worn also by the Daanau. The dress consists of a Greek tunic and girdle, and the arms carried by the soldiers are a spear, broad-sword, and round shield. The geographical position of the Zakkur has now been settled by a papyrus recently acquired by Mr. Golénischeff. It describes an embassy sent by Hir-Hor of the Twenty-first Dynasty to the king of Gebal, and states that on the way to their destination the ambassadors stopped on the coast of the Zakkur 'in the sea of Khal.' The Zakkur must consequently have lived on the eastern coast of Cyprus, where Teukros was the legendary founder of Salamis, and the royal family were called Teukrids. Light is thus thrown on the Aqaiusha with whom the Zakkur were united in their invasion of Egypt. They would have come from the 'shore of the Akhaeans,' which, as we learn from the

Greek geographer Strabo (p. 682), represented the north-eastern coast of Cyprus [1].

The Shakalsha or Shakarsha belong to a different type from that of the Zakkur. Their features, as depicted on the walls of Medinet Habu, remind us forcibly of those of the ancient Romans. The hair on the face is curly,

SHAKALSHA.

not straight like that of the Zakkur and the Libyans, the eyebrows are prominent and meet over the nose, the nose itself is sub-aquiline, and the lips are expressive of

[1] None of the northern faces are Semitic in type. This is the more striking as von Luschan has found that the skulls of some of the modern inhabitants of Lykia as well as of the neighbourhood of Adalia are similar to those of the Bedawin. The Solymi of Lykia were supposed by the Greeks to be of Phoenician descent on account of the likeness of their name to that of Hiero-Solyma, the Greek form of Jerusalem. The poet Chaerilos, as quoted by Josephus (*Cont. Ap.* i. 22, Whiston's tr.), says of them that 'they spake the Phoenician tongue with their mouths . . . their heads were sooty, they had round rasures on them; they wore flayed horses' heads also that had been hardened in the smoke.'

firmness and determination. The forehead, on the other hand, is somewhat receding. They wore cloth caps of cylindrical shape which fell behind the head, and were clad in kilts, carrying in their hands spears and a weapon which resembles the blade of a scythe. They have been identified with the Sikels of Sicily, but in spite of their extraordinary ethnological similarity to the ancient Latin it is perhaps better to regard them, with Professor Maspero, as deriving their name from the Pisidian city of Sagalassos in Asia Minor.

The Tulsha or Tuirsha are said to have been 'of the sea.' It was accordingly from the European side of the Mediterranean that they had originally come, probably from the coasts or islands of Asia Minor. They wore beards, their noses were sub-aquiline, and their heads were encased in a pointed cap from the top of which hung a waving ribbon.

The Liku may have been the Lykians, if the name of Lykian goes back to the age of Meneptah. This, however, is more than doubtful. At all events the Lykians called themselves Tramelê in their own inscriptions, and 'Lykian' may have been a word of Greek invention. What the personal appearance of the Liku was like we do not know.

It is otherwise with the Shardina or Shairdana, called Serdani in one of the tablets of Tel el-Amarna[1]. The portraits made of them by the Egyptian artists leave us in no doubt as to their features and their dress. The nose was straight and leptorrhine, the lips thin, the upper

[1] *Mittheilungen aus den orientalischen Sammlungen*, ii. 47. The writer, Rib-Hadad, the governor of Gebal, informs the Egyptian king that 'men of the country of the Sute' had come against him and 'slain a Serdanian' who was apparently in his service.

lip being somewhat long, the forehead was high, and the face in one case beardless. In another case a short pointed beard is worn. Altogether the face is that of a member of a dolichocephalic European race. The Shardina were clad in a tunic like that of the Tuirsha and carried the same round shields, spears, and broad-swords. But the helmet they wore on the head was of a peculiar character. A spike projected from it before

SHAIRDANA.

and behind, while on the top was another spike crowned with a metal ball. Now a similar helmet characterised another people of antiquity. The bronze figures discovered in Sardinia show that the early inhabitants of the island used a helmet with horns on either side like that of the Shardina. It seems impossible to avoid the conclusion that the Shardina of the Egyptian records really came from Sardinia. In this way we shall be able to explain most easily the occurrence of scarabs and other relics of Egyptian art among the prehistoric remains of

Sardinia. We shall also be able to explain the close alliance between the Shardina and the Maxyes of the Tunisian Gulf.

The Shardina were famous for their military qualities and became an important element among the mercenary troops of Egypt. Already in the time of Ramses II we find them serving in the army of the Pharaoh.

HANIVU (GREEK).

We may conclude, then, that among the allies of the Libyans were included some of the populations of Southern Europe and Asia Minor, whose lineaments have been preserved for us by Egyptian art. These populations were comprised under the general title of Hanivu, the meaning of which came in the Ptolemaic

age to be confined to the Ionians or Greeks. The name is already met with in the pyramid-texts of the Sixth Dynasty, where the Mediterranean is termed 'the circle which surrounds Hanivu.' The figure of a woman belonging to the Hanivu is given on the pylon of Hor-em-heb at Karnak, and it offers a typically Greek head. The profile indeed might be that of the statue of some Greek goddess in the classical days of Greek art. The nose, lips, and chin to which Greek art has accustomed us are already present. A long wavy tress of hair falls upon the shoulder, the rest of the hair being trained over the back. The portrait is of great value as showing that already in the age of the last monarch of the Eighteenth Egyptian Dynasty the northern lands which lay opposite to Egypt were occupied by a race that was typically Greek.

We need not here enter upon the controversy as to whether this Greek type was the type of the primitive Aryan, or whether it was the Aryan type modified by mixture with another race. The physical characteristics of the genuine Aryan are still a disputed point. But the tendency of recent research is to identify him with that blond dolichocephalic race, whose purest representatives are now to be found in the Scandinavian peninsula. It must be remembered, however, that by the genuine Aryan is meant the speaker of the parent-speech out of which the various languages of the Indo-European family have developed, and that it is by no means certain that the race which spoke the parent-speech was an unmixed one. Granting that it was so, it is only in Southern Scandinavia that it has remained pure. Here only do we find a people whose language has belonged to the Indo-European family of speech from time immemorial, and whose skulls are

the same as those found in the earliest sepulchres of the country. In the tall, broad-shouldered Scandinavian, with his flaxen hair, his light blue eyes, his long head and mealy-white skin, we may see the modern representative of the primitive Aryan.

Scandinavia has ever been a nursery of heroes. Its glaciers and fiords have from age to age sent forth men of irresistible bodily strength and adventurous courage whom their native land could no longer support. In historical times they became the Vikings and Norsemen who were for so long a period the scourge of Christendom. In prehistoric times, before the sail or *sagulum* had been borrowed from Rome, their migrations must have moved along the lines of the great rivers. Wherever they went, they became the dominant and ruling caste, like the followers of Rollo in Normandy and of Roger Guiscard in Sicily. Except where the language of the conquered was protected by religion, law, and literature, the populations they subdued were forced to learn the language of their new masters. To the difficulties they experienced in doing so we may ascribe many of the phonetic peculiarities which separate the chief Indo-European languages from one another. To the same cause we must also ascribe many of the words which in Greek or Latin, or the other Indo-European languages of the old world, cannot be traced to an Indo-European etymology. They will have belonged to the languages spoken before the arrival of the Aryan race[1].

[1] After an analysis of the classical Greek lexicon Mr. Wharton finds that while 641 words are borrowed and 1580 can be assigned an Indo-European etymology, there remain about 520 for which no such etymology can be discovered. We may therefore regard a large part of them as belonging to the language, or languages, spoken in Greece before the arrival of the Aryans (*Etyma Graeca*, p. vi).

The further the race advanced from their primeval home, the less pure their blood became, and the greater was their tendency to die out or be absorbed in the aboriginal population. It is only in the extreme north-west of India that it is still possible to meet with members of the Aryan race; elsewhere in the peninsula

WESTERN RACE.

Indo-European languages are spoken by those who have little or no Aryan blood in their veins. It is questionable how far the ancient Greek was of pure Aryan descent; it is certain that the typical modern Greek, with his black hair and eyes and dark complexion, belongs to another stock[1].

[1] Mr. Risley, in reporting the chief results of the recent ethnographic enquiry in India, states that three main types are to be found in the

Let us not forget, however, that the primitive Aryan and the modern Greek are alike members of the white race, and that the primitive Aryan was but the member of the race who had his dwelling-place in north-eastern Europe and there spoke the language from which the Indo-European languages are derived. Archaeology has shown that Western Europe has been the home of four distinct varieties of this white race. We have first of all a blond race, tall, dolichocephalic and orthognathous, with blue eyes, light hair, full beard, well developed chin, narrow eyes, prominent eyebrows, and straight, leptorrhine nose. One section of it is represented by the Scandinavian, another by the Kelto-Libyan, Secondly, there is a race tall in stature, with reddish hair. fair, freckled skin, brachycephalic skull, somewhat prognathous jaws, prominent cheek-bones, round eyes, and square chin. It has been called the Kymric type, under the belief that the majority of the Welsh and ancient

population of the country: (1) 'A leptorrhine, pro-opic, dolichocephalic type, of tall stature, light build, long and narrow face, comparatively fair complexion and high facial angle. This type is most marked in the Panjab. (2) A platyrrhine, mesopic or nearly platyopic, dolichocephalic type, of low stature, thickset make, very dark complexion, relatively broad face, usually low facial angle. This type is most distinct in Chota Nagpore and the Central Provinces. (3) A mesorrhine, platyopic, brachycephalic type of low or medium stature, sturdy build, yellowish complexion, broad face and low facial angle. This type is found along the northern and eastern frontiers of Bengal' and is of Mongoloid origin. 'In the dolichocephalic leptorrhine type of the Panjab and north-western frontier at the present day we may recognise the descendants of the invading Aryans of 3000 years ago, changed no doubt in hair, eyes, and complexion, but retaining the more enduring characteristics of their race in the shape of their head, their stature, and the finely cut proportions of their nose. Survivals of fair or rather reddish hair, grey eyes, and reddish blonde complexion are moreover still to be found, as Penka has pointed out, and as I myself have seen, among the Kafirs from beyond the Panjab frontier' (*Journal of the Anthropological Institute*, xx. 3).

Britons have belonged to it[1]. A third race is represented by the 'dark Kelts,' and more especially by the inhabitants of Auvergne. In this the skull is more brachycephalic than in the Kymric race, the stature is short, the eyes round and dark, the hair black, the complexion brunette, the jaws fairly orthognathous, and the forehead large. This race has been termed sometimes 'Keltic,' sometimes 'Ligurian.' The fourth and last race is the 'Euskarian' or 'Basque.' Here the stature is medium, the skull dolichocephalic, the length being in the back part of the head, the face oval, the hair and eyes dark, and the complexion sallow.

These four types have been in close contact with one another for unnumbered centuries. The result has been intermixture on a large scale. In the same family we find one individual member who belongs to one of the four types, another member who belongs to another. The brunettes, however, are steadily increasing at the expense of the blonds. Where, for instance, a brunette is married to a blond, it has been found that ten per cent. more of the offspring take after the brunette than after the blond. This points to the conclusion that Western Europe was not the original cradle of the blonds, and that their earliest home must be sought rather to the north-east.

Until lately it has been believed that all four types

[1] The name of 'Belgic' has also been given to it from the Belgae who settled in the southern part of Britain two centuries before the invasion of Julius Caesar. It may have been represented by the brachycephalic race who introduced the use of bronze into this country and constructed the round barrows. But the skulls of this race agree with those which are found in Denmark from the beginning of the stone age down to the present time, as well as with the 'Helvetic' skulls discovered at Sion in Switzerland and with those of the modern Walloons in the Ardennes.

are represented among the remains of the so-called quaternary epoch, when man in Western Europe was a contemporary of the mammoth, and his only tool and weapon was a large block of chipped flint for which a handle had not as yet been invented. Now, however, it is alleged that this is a mistake, and that no brachycephalic skulls can be assigned to that remote period of European history[1]. If so, we shall have to seek the origin of the brachycephalic types elsewhere than in Western Europe, and regard them as emigrants from the east.

The Aryan race once exercised an important influence upon the fortunes of the Jewish people. The conquest of Babylonia by Cyrus restored the exiles of Judaea to their own country, but not to political freedom. For two hundred years, down to the fall of the Persian empire, Palestine remained a Persian province, and the habits and ideas of its inhabitants were modified by the laws and civilisation of Persia. The Persians spoke an Indo-European language, and further belonged to the Aryan race. The physical type of the countrymen of Darius and Xerxes, like that of their modern descendants, was Aryan in all its traits. Travellers still speak of the fair-complexioned, blue-eyed populations met with in the Persian highlands, though the mass of the people belong to the dolichocephalic brunette type with black hair and eyes[2]. The Persians were at the outset

[1] Salmon, *Les Races humaines préhistoriques*, p. 20 (1888).

[2] Penka (*Die Herkunft der Arier*, pp. 111 *sq.*) quotes from General Schindler (1879) that among the inhabitants of the province of Gilan on the Caspian Sea individuals with blond hair are to be found, while one of the Kurdish chiefs at Khorremabad had blue eyes and a blond beard. Blonds are also to be seen among the Armenians of Feridan. The blond type exists, according to Piétremont, in all parts of Persia, so that as

a Median tribe. They had pushed further south than the rest of their kinsmen and established themselves in the rear of Elam, on the eastern shores of the Persian Gulf. They thus formed part of that Aryan wave of migration which moved eastward till it was arrested by the hot suns and burning plains of Hindustan. In the districts to the south of the Caspian M. de Morgan has discovered the tombs and relics of the early emigrants. They were still, it would seem, in the stone age when their first leaders were buried in the tumuli he has opened. But intercourse with the civilised kingdom of Assyria soon introduced them to the use of bronze and iron, and even to the glazed pottery of Nineveh. When the Aryans of India first entered the Punjab, they already wielded iron weapons, and knew how to smelt the metal in the fire.

If Bruce may be trusted, the blond race can be traced as far as the mountains of Yemen in Southern Arabia. Here, he was told, individuals might be met with who had blue eyes and reddish hair. However this may be, even if no stray waifs of the blond race have found their way so far south, Southern Arabia has always been the home of a portion of the white race. As we have seen, it was included in the regions called Pun by the Egyptians and Cush by the Hebrews. The Punite type represented on the monuments of Egypt resembles the Egyptian, excepting only that the massive lower jaw and full lips of the Egyptian are absent from it. They

amongst ourselves the members of the same family may be some of them brunettes and others blonds (*Bulletins de la Société d'anthropologie de Paris*, 3e sér. ii. p. 406). A considerable portion of the Kurds are tall men with blue eyes and blond hair (Schweiger-Lerchenfeld in *Petermann's Mittheilungen*, 45, p. 11). Further east the blond Kafirs or Siah-Posh in Afghanistan are well known (see Biddulph, *Tribes of the Hindoo Koosh*, p. 128).

may have been acquired from the Nigritian aborigines whom the first Egyptian settlers found in the valley of the Nile. At all events the Punite profile may be described as a refined duplicate of the Egyptian profile, befitting the inhabitants of a country from which the Egyptians believed that their gods had come and to which they gave the title of the 'divine land.' The native of Southern Arabia still corresponds in outward appearance to the Punite of old time. We are told that his skull is dolichocephalic, his nose straight, his features handsome, his hair dark and wavy or straight, his lips thin, his stature medium, his complexion reddened by the sun. From time to time he has migrated to the neighbouring shores of Africa, and there mingled his blood with that of the earlier populations. It is to this mingling that we must trace the typical Abyssinian of to-day, with his handsome features, straight or wavy hair, thin nose and lips, and dark Nigritian colour. In fact, apart from colour he has preserved all the characteristics of the race from which the main bulk of his ancestors were sprung. But unlike the people of Southern Arabia who have exchanged the Christianity or the Judaism they once professed for the religion of Mohammed, the Abyssinian has remained faithful to the Christianity of his fathers. Though the conversion of the Nubian tribes to Mohammedanism in the twelfth century cut him off from the Coptic Church of Egypt, he has successfully resisted the influence and armed assaults of Islam on the one side and of paganism on the other. The language which he speaks is still Semitic, and the faith which he professes is still Christian.

The queen of Sheba 'came from the utmost parts of the earth to hear the wisdom of Solomon'; the descen-

dants in Africa of the emigrants from Sheba received the teaching of 'a greater than Solomon.' Though the Ethiopians over whom Candace ruled (Acts viii. 27) may have been Nubians rather than Abyssinians, the message of the Gospel carried by her eunuch to Africa doubtless penetrated to the mountains of Abyssinia. It was not indeed till the fourth century that the regions of the Upper Nile received their first bishop, but by that time the new faith had won numerous adherents among their mingled populations, and the words of the Psalmist had been fulfilled that 'Ethiopia shall soon stretch out her hands unto God.'

CHAPTER IX.

CONCLUSIONS.

OUR task is now at an end. We have reviewed the ethnological world of the Old Testament, so far as materials we possess allow us to do so. It was not a very large world according to modern ideas, but it was a world in which the most important parts of the drama of human history have been played, and in which a large variety of races have appeared upon the stage. Only one civilised kingdom of the ancient world is excluded from it. China lies beyond the horizon of the Biblical Scriptures, as it is now agreed that the Sinim of Isaiah lxix. 12—if it be a correct reading—has nothing to do with the Chinese. According to Professor de Lacouperie it denotes the Shinas of the Hindu-Kush[1].

Isolated in the seclusion of the extreme east, China pursued her course, unaffecting and unaffected by the current of human life in Western Asia. But it is probable that some at least of the Mongoloid race, to which the Chinese belong, may have served in the armies of the Persian kings or even settled in the lands which adjoined the Assyrian empire. If so, their physical appearance must at once have arrested the attention of the populations of the west from its striking peculiarity. Of medium height the Mongoloid, whether Chinaman, Mongol or Tatar, is brachycephalic with

[1] *Babylonian and Oriental Record*, i. 11 (1887).

flattened nose, high cheek-bones, and small black eyes which are contracted at the inner angle, the result of arrested muscular development where it occurs in other races, and giving the eye the appearance of obliquity. The hair of the head is black, coarse and abundant, but there is little on the face and still less on the rest of the body, the skin of which is of a yellow colour. The legs are distinguished by their thinness.

Such is the general type of a race which extends over so large a part of the continent of Asia. But we look in vain for representations of it on the monuments of Egypt, Babylonia or Persia. It has been said that the Hittite face belongs to it; if so, the type has been so profoundly modified as to be hardly recognisable.

Apart from this doubtful case, the races known to the Old Testament are those whose descendants still occupy the lands surrounding the Mediterranean. With the exception of the negroes and the Nubians, they belong essentially to that historical sea. With the exception of the negroes and the Nubians, also, they are all divisions of the white race.

The fact that the white races are all divisions of the white race introduces us to one of those defects in ethnological terminology which show how young the science of ethnology must still be. It has not as yet acquired a settled and definite terminology, such as shall be understood alike by the ethnological student and the ordinary educated reader. Just as in the science of language we want some term which shall distinguish the genealogical families of speech from the morphological classes or groups into which they fall, so in the science of ethnology we want some term which shall distinguish a race, in the usual acceptation of the word,

from those larger divisions of mankind which stand to them in the relation of a genus to a species.

In his Lectures on *Races and Peoples* Dr. Brinton has proposed to confine the name of 'race' to those larger divisions of mankind, a 'race' in the usual sense of the term being called a 'branch,' and divided into a number of 'stocks.' The 'stocks' would be again divided into tribes, peoples or nations[1]. Thus he constitutes an 'Eurafrican' race, characterised by white skin, wavy hair and narrow nose, and divided into two branches, one being 'South Mediterranean' and the other 'North Mediterranean.' The South Mediterranean 'branch' includes the Hamitic and Semitic 'stocks,' the Libyan, Egyptian, and East African 'groups' being classed under the Hamitic stock, while the Arabian, Abyssinian and Chaldaean 'groups' are classed under the Semitic stock. The North Mediterranean 'branch' comprises three 'stocks,' Euskaric or Basque, Aryac or Indo-European, and Caucasic, the latter representing the different populations of the Caucasus.

But there are grave objections to this scheme. It restricts the term 'race' unduly, and has to substitute for it other words in cases where the usage of the English language has determined that 'race' alone should be employed. Who would understand what a writer meant who spoke of the 'Egyptian group'? Moreover, it starts from the genus rather than from the species, and it is the species that is primarily signified by 'race' both in ordinary language and in ethnology. The higher units or genera—the white race, the black race, the yellow race, the copper-coloured race—are not the primary object of the ethnologist's investigations any

[1] *Races and Peoples*, pp. 98, 99.

more than the morphological classes of language are the primary object of the philologist's researches. What we want to investigate, if we are ethnologists, are the races who are separated from one another by physiological and mental characteristics, and whom with our present materials we cannot reduce to a single type. These are the 'races' with which we have primarily to deal, to determine the points wherein they differ or agree, and to trace their history as far back as is possible. If we are to distinguish the genus from the species, the higher unit from the race in the common acceptation of the word, it is for the higher unit that we ought to find some other designation. Instead of speaking of 'a white race' or 'a black race,' it would be well if we could use some such term as 'stock.'

The foregoing pages will have impressed another fact upon our minds. While anthropologists have abundant information in regard to the savages and barbarians of the modern world, and while the caves and gravel-beds of Europe have been ransacked in order that they may tell us what were the character and condition of the races who inhabited our continent in prehistoric days, little of a scientific nature has been done for the lands of the Bible. Egypt excepted, it is just where the fullest information might have been expected that we find it to be the most meagre. Less is known about the ethnology of modern Syria than about the ethnology of the North American Indians. Among the thousands of tourists who visit Palestine, and the numerous explorers who have lived or travelled in its midst, there has been none who has devoted himself to the task of studying the physiological characteristics of the people themselves. Burton and Tyrwhitt Drake, indeed, excavated on the

sites of several old cemeteries, and brought to England the skulls they found; but there was nothing to show in most cases whether the skulls belonged to Turkish conquerors or to the indigenous population, and until further researches of the same kind are made it is dangerous to draw from them ethnological conclusions.

Yet ethnological observations are within the reach of almost every traveller. Like the geologist who can find materials for his study wherever he may go, the traveller in Syria or the Holy Land is brought into daily, if not hourly, contact with the human subjects of ethnological research. To measure and take such observations as shall be serviceable to the anthropologist requires but little previous knowledge and involves but little labour. In Professor Paul Topinard's *Éléments d'Anthropologie générale* will be found all the instructions requisite for enabling the observer to make the measurements which shall be of use to science. Even if the traveller is unwilling to measure the skull or determine 'the facial angle,' he can at least photograph the profiles of the natives with whom he meets. We have seen what light has been cast on the dark past of Biblical ethnology by the portraits taken by the Egyptian artists of their foes and prisoners; and a still greater light would be cast on the present ethnology of Bible lands by a judicious use of the photographic camera.

Without a fuller knowledge of Palestinian and Syrian ethnology there are many questions which must be left unanswered, and problems which cannot be solved. Even so elementary a point as the prevalent form of the skull in modern Syria is still uncertain. It is usually assumed that the skull is dolichocephalic, but the assumption rests on a small number of measurements,

some of them of doubtful value. The question acquires importance in view of the fact that whereas the Arab is dolichocephalic, a large proportion of the Jews at the present day are brachycephalic. Putting aside the exaggerated brachycephalism of the Jews of the Caucasus, due, doubtless, to intermixture with the brachycephalic natives, statistics have shown that in Central Europe an overwhelming proportion of the Jews have broad, round heads. Dolichocephalism is found only among the blonds, and the blonds form but 15 per cent. of the whole Jewish community[1]. If, therefore, dolichocephalism is the rule in modern Palestine, it would be a decisive proof that the Jewish element has been stamped out of its population.

Until I drew attention to it, no traveller seems to have observed that a blond race with the features ascribed to the Amorites by the Egyptian sculptors still exists in Southern Palestine. Yet it might have been thought that such a fact could not have escaped the notice of the least observant tourist. But the ethnologist had not been in the country, and the physical appearance of its people was the last thing which the ordinary traveller had cared to note or record.

Every year the countries of the Old Testament are becoming more and more accessible. What Virchow has done for Egypt in the course of a single journey up the Nile, others will be found to do for Palestine and Syria and the districts further east. The neglect of the past will be replaced by an abundance of ethnological data. Questions which now perplex us will be cleared up, or at any rate partially answered. We shall learn whether the Phoenician type of countenance, such as it is

[1] See above, p. 78.

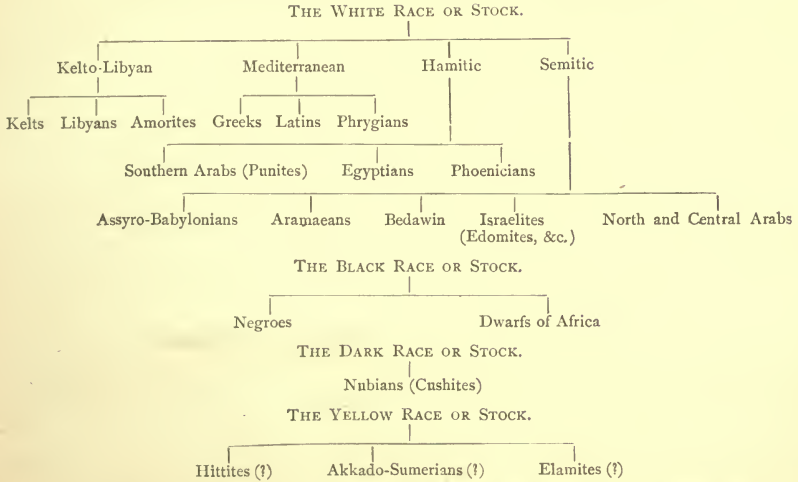
portrayed for us on the monuments of Egypt, still survives on the Phoenician coast, or whether the population of Damascus in the century before the Exodus was really allied to that of Southern Arabia, as a remarkable face on the walls of Karnak would lead us to infer. Meanwhile, we can only state the problems in the hope that they may stimulate some to go forth and solve them. It is given to few to survey and measure the sacred soil of Palestine; it is given to still fewer to disinter from beneath it the ruins of its buried cities; but there is no one among its visitors who could not help the ethnologist of the Old Testament in collecting his facts.

Let us not forget, however, that, thanks more especially to Mr. Petrie's exertions, much has been already gained and learned, of which but a few years ago we could not even dream. Who, for instance, could have imagined that as late as the reign of Rehoboam the inhabitants of Southern Judaea were still predominantly Amorite in blood? Or, who could have guessed that the blond race with whom the Egyptians once contended, as the French conquerors of Algeria have contended in these later times, had found a home in Palestine, and were the Amorites of sacred history? Other surprises such as these are doubtless in store for us, and we shall come to learn more about the populations which have left so deep an impress on the history of the people of Israel, and through them on the history of the Christian world.

The study of ethnology has a practical as well as a theoretical side. Racial traits once fixed do not disappear, and these traits include not only physical characteristics but mental and moral qualities as well. It has been argued by an able and cultivated writer, himself a negro and a Christian, that Mohammedanism is better

adapted than Christianity to the negro race. The answer to such arguments must be sought in ethnology. This alone can teach us the true value of the assertions so often made about racial aptitudes and defects, and the respective influence of education and inheritance upon a race. More especially does it concern us to know what were the affinities and characteristics, the natural tendencies and mental qualifications of the people to whom were committed the oracles of the Old Testament. Theirs was the race from which the Messiah sprang, and in whose midst the Christian Church was first established.

TABLE OF THE RACES OF THE OLD TESTAMENT.



It is possible that the latter should be assigned to the white race rather than to the yellow race.

APPENDIX.

ETHNOLOGICAL TERMS.

Dolichocephalic or 'long-headed,' brachycephalic or 'short (round) headed,' mesocephalic 'medium-headed.' The 'cephalic index' is the transverse diameter of the skull multiplied by 100 and divided by the longitudinal diameter. Following Topinard, dolichocephalic skulls (subdivided into *ultra*, *hyper*, *dolicho* and *sub-dolicho*) are those in which the proportion of the transverse to the longitudinal diameter is 55–75 to 100, mesocephalic where it is 75–80 to 100, brachycephalic (subdivided into *sub-brachy*, *brachy*, *hyper* and *ultra*) where it is 80–100 to 100.

The height of the skull multiplied by 100 and divided by the length gives hypsicephalic skulls where the proportion is above 75 to 100, chamaecephalic, or platycephalic, where it is below 70 to 100, and orthocephalic where it is 70–75 to 100.

Maxillary angle: the angle formed by drawing lines from the most prominent part of the maxillaries to the most prominent parts of the forehead and chin.

Facial angle: the angle formed by drawing a line from the most prominent part of the upper jaw to the most prominent part of the forehead, and a second line at right angles to it through the centre of the aperture of the ear.

The nasal index: when the nasal aperture is wide, the nose which is large and flat is platyrrhine; when narrow the nose which is thin and prominent is leptorrhine; noses of intermediate form are mesorrhine. Following Collignon, the nasal

index or proportion of the breadth of the nose at the base to its height multiplied by 100 is ultra-leptorrhine when 40 or under, hyper-leptorrhine when 40–54, leptorrhine 55–69, mesorrhine 70–84, platyrrhine 85–99, hyper-platyrrhine 100–114, ultra-platyrrhine 115 and more.

Prognathism: when the maxillaries (upper and lower jaws) project.

Orthognathism: when the projection is slight.

Euthycomic: with straight hair (of cylindrical shape).

Euplococomic: with wavy hair.

Eriocomic: with woolly hair (of flattened shape).

Lophocomic: with bushy hair.

The naso-malar index: when the height of the nose and cheek is multiplied by 100 and divided by their breadth, the face is platyopic, and has an index below 107½, mesopic with an index from 107½ to 110, and pro-opic with an index above 110.

Megasemic: with round eyes (the proportion of the short to the long diameter of the orbit being 90–95 to 100).

Mesosemic: with medium eyes (80–90 to 100).

Microsemic: with narrow eyes (60–80 to 100).

The white race is sometimes described as Leuco-chroic, the black race as Melano-chroic, the yellow race as Xantho-chroic, and the red race as Erythro-chroic.

INDEX.

Abyssinia, 145, 164.
Accad, 61, 66.
Accado-Sumerians, 138 *sq.*
Aegean Sea, 114, 131.
Ahmes (king), 97.
Akkas, 148.
Alarodian, 43, 50, 137 *sq.*
albinoism, 22.
Amalekites, 117.
Amenôphis IV (king), 100.
Ammonites, 28.
Amorites, 56, 59, 75, 102, 103, 110 *sq.*, 119, 121, 125, 128, 149, 151, 171.
Anakim, 107, 115, 128.
Anamim, 53.
Aqaiusha (Akhaeans), 150, 152.
Arabs, 75, 141, 171.
Aram, 63, 64, 69.
Aram-Naharaim (or Mitanni), 96, 100.
Aramaeans, 134, 140, 141.
Ararat (Armenia), 44, 48, 135, 136.
Araxes, the, 136.
Arkite, 58, 103, 130.
Armenians, 135.
Arphaxad, 59, 64.
Aryans, origin of, 22, 45, 157 *sq.*
Ashkelon, 127, 128, 132.
Ashkenaz, 48.
Ashteroth-Karnaim, 121.
Asshur, 59, 69.
Asshurim, 60.
Assyrians, 40, 59, 137 *sq.*

Babylonia, 60, 61.
Babylonians, 137 *sq.*
Balawat, gates of, 135.
Basques, 36, 149, 150.
Bedawin, 72, 105 *sq.*, 117, 128, 141, 153.
Beddoe, Dr., 20, 105.
Belgic type, 161.
Beni-Hassan tomb, 108.
Bêrôssos, 138, 140.
Bertholon, M., 105.
Bertin, Mr., 142.
Biainas (Van), 136.
black skin, cause of, 21.
Blake, Dr. Carter, 105.
Blyden, Dr., 25.
Bonnet, Dr., 148.
brachycephalism, 14, 162, 175.
Brinton, Dr., 168.
Bruce, Mr., 163.
Burton, Sir R., 105.
Bushmen, 146.
Buz, 63.

Calah, 67.
Canaan, Canaanites, 40, 55 *sq.*, 101, 103.
— language of, 57, 118.
Caphtor, 53, 126.
Carchemish, 131, 151.
Casluhim, 53.
Chabas, M., 127.
Chaldaeans, 62.
Cherethites, 75.
Chesed, 62, 63.
China, 166.
Circassians, 135.
circumcision, 151.
colour of races depends on geography, 23.
— in Egyptian tombs, 113.
Conder, Capt., 106.
Cro-magnon, 149.
cromlechs, range of, 115, 116, 128.
Cush (see Kash), 43, 51, 143.
Cyprus, 47, 152.

Damascus, 122, 125.
Danauna, Daanau, 126, 151, 152.
David, racial type of, 74.
Dieulafoy, M., 140.
Diodôros, 85.
disease, susceptibility to, 26.
Dodanim (or Rodanim), 47.
dolichocephalism, 14, 171, 175.
Drake, Mr. Tyrwhitt, 105.

Ebed-melech, 146.
Ebed-tob, 57, 102.
Eber (Hebrews), 65, 69.
Edomites, 117, 128.
Egypt, 52 *sq.*
— two races in, 87.
Egyptians, 21, 39, 43, 82 *sq.*, 144.
— origin of, 91.
— language of, 93.
Eichhorn, Prof., 69.
Elamites, 40, 59, 138 *sq.*
Elishah (Hellas), 47.
Emim, 117, 121.
Erech, 66.
Ethiopia, 143, 144, 165.
Euskarian type, 161.
eyes, the, 18, 20, 176.

facial angle, the, 17, 175.
Flathead Indians, 15.
Flower, Prof., 97.
freckles, cause of, 24.
Fuegians, 25, 28.

Gaul, 35.
Gaza, near Shechem, 101.
Gebal, 56, 101, 127, 152, 154.
Girgashites, 122.
Gog (Gyges), 45, 49.
Golénischeff, Mr., 127, 152.
Gomer (Kimmerians), 44, 49.
Greeks, 40, 46, 157, 159.
Guanches, 115, 149.
Gyges (Gog), 44.

hair, the, 19, 176.
Ham, 41.
Hamath, 59, 132.
Hamitic languages, 80.
Hanivu (Ionians), 156.
Havilah, 41, 65.
Hazarmaveth (Hadramaut), 65.
Hebron, 130.
Helvetic type, 161.
Herodotos, 131, 135, 151.
Heth, 40, 57.
Hittites, 40, 43, 59, 103, 110, 121, 124, 126, 128, 130 *sq.*
Hivites, 119, 122.
Horites, 115, 117, 120.
Huz, 63.
Hyksos, 95 *sq.*, 124.
hypsicephalic, 175.

Ianua, 124.
Inca-bone, 16, 105.
India, 159.
Indo-European languages, 35, 158, 160, 162.
Israelites, 128.

Japhet, 41.
Javan (Ionian), 46.
Jebusites, 57, 102, 103, 111, 121.
Jehu, tribute of, 77, 110.
Jerome, St., 31.
Jerusalem, 58, 102, 111, 112, 122, 130.
Jews, the, 11, 29, 70, 74, 76, 110, 171.
— in the Caucasus, 78.
Joktan, 65, 69.
Josephus, 153.

Kabyles in Algeria, 19, 21, 114, 149.
Kadesh on Orontes, 113, 130.
Kadesh-barnea, 117.
Kadmonites, 120.
Kaffirs, 145, 148.
Kaft (Phoenicia), 53, 57, 102, 103, 105, 113.
Kalneh, 66.
Kanâna, 106, 117.
Kappadokia, 130, 131.
Kasdim of Babylonia, 62.
Kash, or Cush, 143.
Kassites, 62, 139.
Kelts, 26, 29, 31, 33, 114, 161.
Kenites, or 'smiths,' 118 *sq.*
Kenizzites, 117.
Khal, 102, 127, 152.
Khammurabi, 139.
Khephren (king), 90.
khori, 115.
Kimmerians (Gomer), 45.
Kinakhkhi (Canaan), 101.
Kittim (Kition), 47, 50.
Kurdistan, 136.
Kurds, 162, 163.
Kymric type, 160.

Lachish, 111, 129.
Lacouperie, Prof. de, 166.
language and race, 10, 28 *sq.*
— morphology of, 35, 36.
Lebanon, people of, 125.
Lefébure, M., 114.

Lehabim (Libyans), 53, 54.
Lepsius, Prof., 126.
leptorrhine, 175.
Libyans, or Lebu, 39, 43, 53, 80, 83, 88, 112, 149 *sq.*
Ligurian type, 161.
Liku, the, 154.
Lud, 64.
Ludim (Lydians), 53.
Lydia, Lydians, 44, 53, 55.
Lykaonia, language of, 31.
Lykians, 135, 153, 154.

Magog (Lydia), 45.
Malayo-Polynesians, 32.
Manda, or 'nomads,' 46, 64.
Mariette, M., 96.
Mash (Mesha), 65.
Mashuash, or Maxyes, 150, 151, 156.
Maspero, Prof., 154.
Max Müller, Dr., 151.
maxillary angle, the, 16, 175.
Mazor (Lower Egypt), 52.
Medes (Madâ), 40, 45, 46, 163.
megasemic, 176.
Megiddo, 101.
Melchizedek, 58, 102, 122.
Meneptah I, 143, 150.
Menti of Sati, 109, 119, 128.
Mesha (Mash), 65.
Meshech (Moschians), 47, 50.
mesocephalism, 14, 175.
mesopic, 176.
mesorrhine, 175.
mesosemic, 176.
microsemic, 176.
Minaeans, 65.
Minni, the, 48.
Mitanni (Aram-Naharaim), 96, 97, 100, 124, 134.
Mizraim, 52, 143.
Moabites, 128.
Mongoloid type, 166, 167.
Mongols, 133.
Morgan, M. de, 163.
Moschians (Meshech), 40, 48.

Napata, 144.
Naphtuhim, 53.
nation, 10.
nationality, 10, 32.
Nebuchadrezzar, 54, 63.
Negroes, 17, 18, 26, 27, 39, 51, 145 *sq.*
— mix with Europeans, 33.
Nimrod, 66.
Nineveh, 67.
Nod, 64.
Nubians, 51, 70, 80, 83, 144, 145, 164.

Og, 111, 121.
Ophir, 65.
orthocephalic, 175.
orthognathism, 176.
Ossetes, 135.

pain, endurance of, 26.
palaeoliths in Egypt, 87.
Palestine, origin of name, 126.
Pathros, 52, 53.
Penka, Dr., 162.
people, a, 10.
Perizzites, 120.
Persians, 162.
Pethor, 132.
Petrie, Mr. Flinders, 87, 92, 103, 112, 114, 147, 172.
Philistines (Pulosata), 53, 54, 126 *sq.*, 151.
Phoenicia, 53, 57, 93.
Phoenicians, 40, 70, 126.
Phrygians, 135.
Phut, 54, 55.
Pigeon-English, 34.
platycephalic, 175.
platyopic, 176.
platyrrhine, 175.
Poesche, Dr., 22.
prognathism, 16, 176.
proopic, 176.
Pun, Punites, 91, 92, 94, 125, 163, 164.

Quatrefages, Prof. de, 149.

race, 9, 168.
— mixed, 12.
races, antiquity and permanence of, 37.
Ramsay, Prof., 131.
Ramses II, 84, 89, 99, 111, 117, 119, 130, 156.
Ramses III, 85, 89, 114, 126, 127, 152.
Rechabites, 119.

Rekh-mâ-Ra, tomb of, 20, 39, 104, 105, 124, 133.
Rephaim, 111, 118, 120, 121, 128.
Resen, 67.
Rhind, Mr., 87.
Rhodians, 47.
Riphath, 49.
Risley, Mr., 159.
rock-drawings, 147 *sq.*
Roknia, cromlechs of, 115.
Rutennu, 123 *sq.*, 134.

sacred trees in Egypt, 91.
Sagalassos, 154.
Sahara, desert of, 145, 148.
Salmon, M., 162.
Sarrug, Mr., 104.
Scandinavia, 158.
Schliemann, Dr., 105.
Schrader, Prof., 143.
Semites, characteristics of, 77 *sq.*
Semitic race, cradle of, 71, 72.
— languages, 70.
Sepharad, 49.
Shairdana, or Shardina (Sardinian), 150, 154 *sq.*
Shakalsha (Sikels), 150, 151, 153.
Shasu (Bedawin), 105 *sq.*, 113, 114, 117.
Sheba (Saba), 65, 164.
Shechem, 111, 120.
'Sheikh el-beled,' 89, 90.
Shem, 40, 41, 59.
Sheshai, 107.
Shinar, 61, 66.
Shishak, 75, 77, 98, 99, 112, 144.
Sidon, or Zidon, 40, 56, 102.
Sihon (king), 111.
Sikels, 154.
Sinaitic Peninsula, 73, 110.
Sinim, 166.
Sinite, 58, 130.
skin, colour of, 20.
So (king), 99, 144.
Solymi, 153.
stature, 14.
Stopes, Mr., 87.
Strabo, 153.
Sumerians, or Accadians, 140.
Susa (Shushan), 140.
sutures of the skull, 15.
Syria, 123, 164.
Syrian type, 104.

Tamehu, 114.
Tarshish, 47.
teeth, 18.
Tehennu, Tahennu, 114, 150.
Tel el-Amarna, tablets found at, 56, 96, 100, 102, 110, 120, 122, 130, 131, 134, 143, 154.
Tello, 13 *sq.*
Teukrians, 152.
Thothmes III, 89, 121, 125.
Tibarenians (Tubal), 40, 48.
Tiras, 48.
Tirhakah, 99, 144.
Togarmah, 49.
Tomkins, Rev. H. G., 96, 107, 121, 124, 133.
Topinard, Dr. Paul, 170, 175.
Tosp, 136.
triliteralism, 70, 72.
Tubal (Tibarenians), 47, 50.
Tulsha, or Tuirsha, 150, 154, 155.
Tyre, 55, 56.

Uashash, or Uashuasha, 150, 151.
Uz, land of, 65.

Van, 134 *sq.*
Virchow, Prof., 42, 83, 88, 91, 97, 171.
von Erckert, 135.
von Luschan, 135, 153.

Wharton, Mr., 158.
white race of Palestine, 114 *sq.*
Wilkinson, Sir G., 84.

Yemen, blonds in, 163.

Zakkur (Teukrians), 126, 127, 150 *sq.*
Zamzummim, 118, 121, 128.
Zemar, 58, 101.
Zorobabel, 142.
Zuzim, 121.

THE END.